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BY

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L. R.

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FRIENDSHIP.

ITS PERSONALITY.

FRIENDSHIP between the sexes is different from friendship between man and man, scarcely resembling it in kind, and differing greatly in degree. The devotion of Damon and Pythias forms a beautiful passage in history; but, their relations were brotherly, Platonic, not the magnetic attachment which awakened all the sensibilities and thrilled the frame as with a vivifying fluid. There is no word in our idiom expressive of that condition of feeling between the sexes which has not developed into, and will not take on the forms of, love. We use the French term *en rapport*—in affinity—to imply it, but that is neither precise nor expressive enough; it is used in common to express any lively relation between one or many persons. Thus, Dr. Osgood in descanting on the power of oratory, says the speaker must become *en rapport* with his audience before he can arouse its interest. No term that can thus be applied to the many will answer to express the relations of the individual, for such relations are wholly their own, centralized, *exclusive*.

We must, therefore, be content with the word *friendship*—depending upon each person's own experience to give the interpretation in the sense implied, when the opposite sex is concerned. Longfellow's beautiful simile, embraced in the lines :

“ I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes over me
That my soul can not resist—

A feeling of sadness and longing,
That is not akin to pain,
But resembles sorrow only
As the mist resembles the rain,"

is expressive, in the sense referred to.

Friendship between man and man has a charming result, socially and morally. Every person is the better for the feeling of regard for another. Even though that other may not be all worthy, the sentiment of devotion and affection entertained is a commendable one, exhibiting, as it does, human nature in its better moods. But, when the sentiment of affection or regard, not exceeding the limits of friendship, is entertained by man for woman, or woman for man, it is a source of pleasure which brings a deep, pure, lasting satisfaction, and he or she who has made no such friendly attachments is to be pitied for the loss they are experiencing.

BETWEEN MAN AND WOMAN.

History and literature are ripe with the record of friendships between the opposite sexes, whose relations were accompanied by great personal or public results—so potent is the feeling to accomplish its wishes or purposes. In Goethe's "Correspondence with a Child" we have a most delightful evidence of the beauty there is in a disinterested attachment. Goethe writes to Bettine:

"Thou art a sweet-minded child; I read thy dear letters with inward pleasure, and shall surely always read them again with the same enjoyment. Thy pictures of what has happened to thee, with all inward feelings of tenderness, and what thy witty demon inspires thee with, are real original sketches, which in the midst of more serious occupations can not be denied their high interests; take it therefore as a hearty truth, when I thank thee for them. Preserve thy confidence in me, and let it, if possible, increase. Thou wilt always be, and remain to me, what thou now art. How can one requite thee, except by being willing to be enriched with all thy good gifts. Thou thyself knowest how much thou art to my mother; her letters overflow with praise and love. Continue to dedicate lovely moments of remembrance to the fleeting moments of thy good fortune. I can not promise thee that I will not presume to work out themes so high-gifted and full of life, if they still speak as truly and warmly to thy heart.

"The grapes at my window, which, before their blossom, und

now a second time, were witnesses of thy friendly vision, smell in their full ripeness; I will not pluck them without thinking of thee. Write to me soon, and love me! G."

The great poet was then over fifty-six years of age, and Bettine was but a young girl. Her expressions were those of a woman deeply loving its object; but the love was not one of that "sweet, wild passion," which would consummate its bliss in a wedded life; it was rather a regard and confidence so true and tender that the poet felt the "angel unawares presence," when the child was near him, and the volume referred to is a delicious record of the beauty there is in friendship, and the gratification which flows from its free, candid expression.

In Lilly's "Endymion"—one of the old classics of English poetry, we have this passage:

"When adversities flow
Then love ebbs; but friendship standeth stiffly
In storms. Time draweth wrinkles in a fair
Face, but addeth fresh colors to a fast
Friend, which neither heat, nor cold, nor mis'ry,
Nor place, nor destiny, can alter or
Diminish. O friendship! Of all things the
Most rare, and therefore most rare because most
Excellent; whose comforts in misery
Are always sweet, and whose counsels in
Prosperity are ever fortunate.
Vain love! that only coming near to friendship
In name, would seem to be the same, or better,
In nature."

CLOSE COMMUNION PROPER.

The communion of friends, whether by association, or by letter, should be frank, free, unrestrained. If the friendship be real, the relations always will be correct. Shakspeare says:

"In companions
That do converse and waste the time together,
Whose souls do bear an equal yoke of love,
There needs must be a like proportion
Of lineaments, of manners and of spirit."

—that is, the two will so assimilate as to seem alike. But, this can only be where the parties are so circumstanced as to be permitted to "converse and waste the time together." The

conventionalities of society have stepped in and fixed certain bounds of "propriety" to this communion of friends of opposite sex, and, in a certain degree, these dictums have great force. But, friends in truth will not lack the occasion, nor be denied the privilege, of communication and association; nor should they permit conventionalities to interrupt the free flow of their feelings.

LETTERS.

Letters between friends, male and female, are a sure and most delightful mode of communication. Let them be as generously conceived, as pure in purpose, and as suggestive of a genial reply as possible, and only good can come from the correspondence. This of course presupposes that the parties are properly mated as friends, and that the friendship can never be misconstrued into one of love. Where a young lady writes to a young man, as a friend, all her woman's modesty, all her pride, all her rights of sex will impel her to avoid and forbid all thought and expression which can be construed as the lover's speech, or as betraying the "tender passion." If from friendship's correspondence, a lover's relations spring, it is a woman's most natural impulse to be reticent—to retreat within herself, and all correspondence will be likely, for a time at least, to cease.

A WARNING!

There is one form of correspondence classed as friendly which we feel impelled to condemn in the strongest terms. In a certain paper of large circulation among women—particularly young women—we have such advertisements as this:

"A young gentleman having the leisure and disposition for a correspondence with a young lady, will be happy to hear from any such person, who wants a lively and agreeable correspondent. Address," etc.

These advertisements are, almost without exception, *wicked*. Their authors solicit the correspondence sometimes in a spirit of good nature, but are ever ready to let it lead, or to lead it, into forbidden paths. No young lady, at all acquainted with the world, would answer such a proffer; but girls of a romantic turn of mind, artless and untutored in their dealings with worldly-wise young men, are the victims of these nets, and

suffer mortification, in almost all instances, for their experiment, if they respond to the advertisement.

As a rule, never respect any man who comes in the guise of an unknown correspondent.

EXCELLENT ADVICE.

A father writing to his absent daughter on her friendships gave her this most excellent advice :

"The luxury and dissipation which prevail in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you with their advice and good offices. But the immediate gratification which is afforded to a warm, open and ingenuous heart, is of itself a sufficient motive to court it. In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will make them still more agreeable and useful companions. You have particular reason to place confidence in those who have shown affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you can not be too grateful. If you have the good fortune to meet with any who deserve the name of friends, unbosom yourself with the utmost confidence. It is one of the world's maxims, never to trust any person with a secret the discovery of which could give any pain; but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you on the whole much happier than a reserved, suspicious one, although you may sometimes suffer by it. Coldness and distrust are the too certain consequences of age and experience; but they are unhappy and unpleasant feelings, and it is unnecessary to anticipate them before their time."

These are maxims which it will do well to commit to memory. The first friendships are, as they should be, formed at home. Happy is the sister who has a brother in whom to confide, and happy is the brother who has a sister whose confidence he can command. It is one of the faults of our system of home education that brothers and sisters *do not become intimate enough*—they do not share each other's secrets and confidences.

A PRIME POINT.

The law of friendship is underlaid with certain practical or

politic observances which are to be heeded by the young, whose experience in men and manners is small. The father above quoted says, most wisely:

"Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you that this is inconsistent with the freedom which friendship allows, but a certain respect is necessary in friendship as well as in love: without it you may be liked as a child, but will never be loved as an equal. The temper and disposition of the heart, in your sex, make you enter more readily into friendship than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of; and this makes your friendships so very fluctuating."

The same rule applies to men. A young man who would obtain and retain the respect of all, and the special regard of a few whom he desires to call his friends, will be extremely careful not to permit his company to become tedious, nor to give offense by too great freedom in his associations.

Many young men make the great mistake of attempting *too much* familiarity with their female friends. A woman is sensitive and coy *by nature*; she is ever pleased with kindly attentions; she greatly admires refinement of manners and gentleness of speech; she does not want even an accepted friend to use his friendly relations for exercising any liberties—such as kissing, placing the arm around the waist, etc.; and he who would retain a modest, well-bred woman's regard, must beware how he shocks her sense of propriety and her innate refinement.

ALLOW NO IMPROPER INTIMACY.

Upon this theme Shirley Dare, in one of his late excellent "observations," says: "There is one rule that settles a thousand queries of the nature we are considering. Whatever is secret may be safely left untouched. The touch, the look, the intimacy, the correspondence that needs to be secret, has something wrong about it. If you are sure there is no evil in your motives, for heaven's sake come out and avow your friendship, your design, whatever it may be. You make the world purer and set a precedent by your frankness that tears away a thousand hypocrisies. The world has keen scent for the really

innocent, and if you can not face its first sneers of criticism, you have reason to doubt yourself."

SPECIAL TO YOUNG MEN.

Young men ought studiously to covet the acquaintance and friendship of sensible and modest young women. The sexes were not made for isolated lives. The most agreeable of companionships are those of opposite sexes, and such ought to be *encouraged* by every judicious parent. Many a boy has gone to the bad by forming the association of males alone, by imbibing their tastes, habits, and vices. The early companionship of females would have improved his manners, refined his tastes, and directed his ways into pleasant paths.

When little, girls and boys play together, and are happy. When older, they become shy of each other, and too often drift so far apart as never to know each other again! Is this a wise order of things? By no means! It were far wiser for the young people to be pleasantly associated through all the years up to manhood and womanhood—to preserve youthful friendships, and to retain youthful tastes.

Thackeray says: "One of the great benefits a young man may derive from women's society is that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it. Our education makes us the most eminently selfish men in the world. We fight for ourselves; we yawn for ourselves, and light our pipes, and say we won't go out; we prefer ourselves and our ease; and the greatest good that comes to a man by woman's society is that he has to think of somebody besides himself—somebody to whom he is bound to be respectful. Certainly I don't want my dear Bob to associate with those of the other sex whom he doesn't and can't respect; that is worse than billiards; worse than tavern brandy and water; and worse than smoking selfishness at home. But I vow I would rather see you turning over leaves of Miss Fiddlecombe's music-book all winter than at billiards or smoking, or brandy and water, or all these."

And another well-known writer says: "It is a wondrous advantage to man, in every pursuit and vocation, to secure an adviser in a sensible woman. In a woman there is at once a subtle delicacy of tact and a plain soundness of judgment

which are rarely combined to an equal degree in man. A woman, if she be really your friend, will have a sensitive regard for your character and repute. She will seldom counsel you to shabby things, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore seldom counsels you to do an imprudent thing. A man's best friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to be without such a helpmate, female friendship he must still have, or his intellect will be a garden, and there will be many an unheeded gap even in its strongest fence. Better and safer, of course, are such friendships where disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage ; youth and old age have. We may have female friendships with those much older, and those much younger, than ourselves. Female friendship is to a man the bulwark, sweetness, ornament of his existence."

SOMETHING TO AVOID.

Young men make a further mistake, in entering a strange society, in supposing that ladies regard them with suspicion or reserve because they are strangers. The fact, really, is the contrary—ladies are usually *interested* in strangers ; and if a young man come well indorsed he is sure of a kindly reception in all well-bred circles. Only let him be very careful not to let this reception betray him into the familiar ways of an old acquaintance. If, on entering a new society, the gentleman uses great freedom of manner and candor of speech, calling young ladies by their given names, he will be written down a "vulgar fellow"—that is, one unused to good society ; and will hardly be a welcome guest thereafter.

GALLANTRIES.

It is a very delicate theme to treat of the "gallantries" of men—how far they are permissible under friendship's guise. A real gentleman ever will be gallant to the fair sex; nor will he permit his gallantries to exceed the bounds of strict courtesy. But there are so many male and female coquettes in society, that flirtation has become a common thing, and men have

learned to show attentions of a marked and delicate character to certain women merely to test their ability to incite, in the female heart, a feeling of love. This is detestable and vicious, and every person of honor, either male or female, will disown it. Between friends let there always be real gallantry; but let each offer of service, each gift, each visit, be open, candid, sincere. He is an enemy who dares to insult either purity or truth by professions to which his own heart gives the lie.

GIFTS.

As to gifts, it is impossible to indicate any strict rule. A lady ought to be at liberty to accept from a gentleman any gift which it is his wish, in pure friendship, to bestow. But society has resolved that no lady shall receive valuable presents from a gentleman who does not stand in the relation of lover. Like a great many of society's orders, this is to be honored in exceptions. Let friends be friends. If a lady wishes to present a gentleman with a pair of slippers, a dressing-gown, or a book, let her do it; if a gentleman sees proper to send a lady friend a diamond ring, a set of furs, or a camel-hair shawl, let the lady receive it and thank the kind-hearted donor.

BEWARE OF LOVE!

When friendship advances so far that the gentleman begins to feel the burning of the tender flame, then his friendship is but a mask or disguise under which to approach his object. If the lady is unaware of the nature of the feeling, and is receiving the gentleman still as her confidant and friend, the gentleman ought to be exceedingly careful in his advances, in order not to deceive the lady and make her say and do things which, otherwise, would have been omitted. The lady, too, when she perceives that her affections are becoming deeply interested in the man, will be guarded in her intercourse, language and acts. This it is woman's nature to do, as we have elsewhere shown; she is so coy in love that the first consciousness of its dawn will drive her into a reserve often fatal to her own happiness. It is an absurd mistake, that only the unobservant make, that all women are ready to receive a man's declaration of love, and therefore, that a man is at liberty to fall in love with whom he pleases. Women,

in fact, are extremely careful in disposing of their best affections ; and many a man is received as a friend who, as a lover, would be decidedly unacceptable. Every proper-spirited man ought, on discovering that his friendship has blossomed into a love-flower, to be so solicitous to place the lady in a position of perfect security, as to withdraw from her association entirely rather than compromise his own position by giving the lady either pain or mortification.

CORRESPONDENCE.

Correspondence between friends has its forms, which it is ever proper to observe. These forms are discussed at length in another volume of this series,* and deserve attention. They not only develop sentiments, but also suggest new sources of regard and excite new emotions between friends of either sex.

* See "Beadle's Dime Letter Writer," and especially "Beadle's Dime Ladies' Letter Writer," which will prove a valuable aid to correspondence upon all the themes of Friendship, Love, Society, Business, etc., etc.

LOVE.**THE DAWN OF LOVE.**

Where friendship ends and love begins not even the wisest man can tell. The "divine passion" is so insidious in its advances that, in most cases, hearts are bound in its chains wholly unawares. Then follows a season of unrest, which, at times, is one of exquisite pain; at other moments, of exquisite pleasure. The woman is startled, anxious, timid; she becomes not only reticent but apparently *resists* approach. Her lover, to her, is an enemy in disguise, having robbed her of that priceless gem which she supposed was safe in her heart of hearts—her maiden affection. With singular inconsistency, she feels a sense of *shame* or mortification at her loss of command over her feelings.

Says a very observant writer: "Though a woman has no reason to be ashamed of an attachment to a man of merit, yet nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dare avow to her own heart that she loves; and when all the subterfuges of ingenuity to conceal it from herself fail, she feels violence done both to her pride and to her modesty. This, I should imagine, must be always the case where she is not sure of a reciprocal attachment. In such a situation, to lay the heart open to any person whatever, does not appear to me consistent with the perfection of female delicacy." This is exceedingly true, as every female who has "loved with one love" knows.

LOVE'S SECRETIVENESS.

We have said that where a *friendly* correspondence develops the sentiment of love, it ceases, on the lady's part, from an instinct, as it were, of self-preservation. She wishes not only to fathom her own heart—to test her feeling, but also to *hide* that love from its object; and numerous cases occur where this reserve, or fleeing from self, results in the total loss of its object.

in consequence of the man's misconception of the woman's conduct, or his ignorance of the ways in which her love is expressed.

To censure a woman for this reserve is to act with cruel injustice. It is not only in her nature to be shy at love's approach, but, from the very circumstance of man's superior advantage in all worldly affairs, she would be imprudent, in the highest degree, to betray her passion until its fullest reciprocation is unquestionable. A father thus wisely wrote to his daughter on "affairs of the heart":

"In point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may consider them as a subject of pleasantry. For this reason love secrets are of all others the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart hackneyed in the ways of love. If, therefore, you must have a friend to pour out your heart to, be sure of her honor and secrecy."

CONFIDENCES.

He adds, however, a somewhat peculiar proviso, which we are not disposed to question, but which married women, who are fond of the confidences of young persons, will be apt to resent: "Let her not be a married woman," he says, "*especially if she lives happily with her husband*"—the wherefore of which advice is: "There are certain unguarded moments in which such a woman, though the best and worthiest of her sex, may let hints escape, which, at other times, or to any other person than her husband, she would be incapable of; nor will a husband, in this case, feel himself under the same obligations of secrecy and honor as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly."

THE FIRST CONSCIOUSNESS OF LOVE.

The first real awakening of the man's heart to the influence of woman is an epoch in life never to be forgotten. It may have been preceded, it often is preceded, by flashes of admiration or interest, such as the schoolboy designates love; but these are as nothing to that first, true, deep, absorbing passion.

which it is impossible to mistake. It is not necessary that the object of it should be either beautiful or worthy; she may be a plain woman, full of faults, whims, caprices, selfishness, unattractive in manner, and with a heart of marble. It matters not—he loves, and he is happy. His affection is returned:

“ And to know she loves him—
Know her kind as fair--
Is in joy to revel,
Is to walk on air.”

Equally strong, equally absorbing is the influence of love in its bright, rosy dawn on the gentle nature of woman. The newly-awakened emotion fills her life, and lends a mystical beauty both to earth and sky. What a proud, joyous, happy moment that is, when a young and innocent girl first says to herself, “I am beloved, and my lover is dearer to me than the whole world, dearer to me than my own life!” Poets and novelists never tire of depicting the charms of the springtide of love in woman. They show how it adds beauty to the beautiful, and invests even those of ordinary attractions with a singular charm and fascination, the result of happiness and lightness of heart. These latter are and ever were the best cosmetics. In them lies the magic of perpetual youth, and they should at least accompany the dawn of love in woman’s heart.

A MAN’S WAY.

In one of our novelists we read of a lover whose devotion to the object of his passion was such that he would have “taken the sunshine out of his own life to save the clouds from darkening down on hers. He would have left his day without a noon to prevent night from closing over hers.”

A WOMAN’S WAY.

This is a woman’s utterance :

“ I believe if I should die,
And you should kiss my eyelids when I lie,
Cold, dead, and dumb to all the world contains.
The folded orbs would open at thy breath,
And from its exile in the aisles of death
Life would come gladly back along my veins.

"I believe if I were dead,
 And you upon my lifeless heart should tread,
 Not knowing what the poor clod chanced to be,
 It would find sudden pulse beneath the touch
 Of him it ever loved in life so much,
 And throb again, warm, tender, true to thee."

"I believe if on my grave,
 Hidden in woody deeps or by the wave,
 Your eyes should drop some warm tears of regret,
 From every salty seed of your dear grief
 Some fair sweet blossom would leap into leaf,
 To prove death could not make my love forget."

"I believe if I should fade
 Into those mystic realms where light is made,
 And you should long once more my face to see,
 I would come forth upon the hills of night,
 And gather stars like fagots till thy sight,
 Led by the beacon blaze, fell full on me."

"I believe my faith in thee,
 Strong as my life, so nobly placed to be,
 It would as soon expect to see the sun,
 Fall like a dead king from his hight sublime,
 His glory stricken from the throne of time,
 As thee unworthy the worship thou hast won."

"I believe who has not loved
 Hath half the treasure of his life unproved;
 Like one who with the grape within his grasp,
 Drops it with all its crimson juice unpressed,
 And all its luscious sweetness left unguessed,
 Out from his careless and unheeding clasp."

"I believe love, pure and true,
 Is to the soul a sweet, immortal dew,
 That gems life's petals in its hours of dusk;
 The waiting angels see and recognize
 The rich crown-jewel, love, of paradise,
 When life falls from us like a withered husk."

"Brimming with glory" may be written of this; yet it is woman's language. Man never could or would so sink his very being in that of another; woman, who loves with all the power of her nature, prefers to lose herself in the object adored. This is why she makes the best religious devotee. She can give herself up to a divine worship to a degree scarcely comprehensible to man. Convents and the recluse cell are

simply congenial to such enthusiast souls. The loves of Abelard and Heloise, so celebrated in history, illustrate this point.

Surely the mere fact of being the object of such devotion must fill a life with happiness. And devotion like this is not rare. There may be engagements in which there is no love, as there are marriages in which there is no real union ; to love and to be loved are natural or normal human experiences.

UNWORTHY OBJECTS OF LOVE BY WOMAN.

It is true, alas, that the object of the love-passion may not always be worthy, and, as a sad consequence, the records of the day are full of unhappy histories. Women will love men without inquiring as to their character, disposition and station in society, all of which are *prime essentials* in the things first to be considered. The very desire of woman to be loved, and her confiding habits or peculiarities, make her an easy prey to designing men, as the thousands of miserable unions will testify. A millionaire's daughter, in New York, fell in love with her father's coachman, and was recently married to him. She was well educated, with cultivated tastes and refined habits ; he was a foreigner—well enough in his place, but a coarse, unlettered man. What *could* come of such an alliance but wretchedness ? It was *not* that one was rich and the other poor. That, in itself, is really a trifling discrepancy ; riches, as such, never yet made a happy match where gold was thrown in the scale ; marriage, then, is a mere *transaction*. But, the gulf between the lady and her coachman, love never could bridge over ; there were differences so utterly irreconcilable that only sacrifice and suffering on the woman's part could ensue. The man had nothing to lose —the woman every thing, and she soon *sunk to his level*, for, to elevate him to her level, was as impossible as to lift a hill from the plain ; to refine habits, tastes, and acquirements requires that the process should be commenced in youth ; after they are confirmed, in the individual, they may be said to be permanent, or only slightly to be modified.

We have known of cases, where fine girls, belonging to good families, became enamored of gamblers, prize-fighters, circus-men, Ethiopian minstrels, car-drivers, etc., and never yet knew a case of such *mésalliance* which did not end in

sorrow, and, usually, in disgrace. But, with these multiplied warnings before them, girls still will rush into the arms of men their inferiors in every sense, trusting with consummate folly, that some exception to the rule will be vouchsafed to them. "They know," says the sharp-sighted Saturday Review, "all about Don Juan well enough; they are perfectly well aware how he treated A and B and C and D; but when it comes to their own turn, they think that this time surely, and to them, things will be different and he in earnest; and so they slide down into the alluring flame, and burn their fingers for life by playing with forbidden fire. But, have we not all the secret belief that *we* shall escape the snares and pitfalls into which others have dropped, and among which we choose to walk? that fire will not burn our fingers, at least so very badly, when we thrust them into it? and that, by some legerdemain of Providence, we shall be delivered from the consequences of our own folly, and that two and two may be made to count five in our behalf?"

This may be called a fatality—a destiny—an inexorable decree; but, we say, it is all sheer stupidity. No woman having a particle of judgment is excusable for rushing into the fire, or for toying with a serpent, or for venturing upon ice that has failed to sustain others before her; why, then, is she not equally weak if she commits the far greater folly of giving up the priceless boon of her love to an object unworthy?

UNWORTHY OBJECTS OF MAN'S LOVE.

Men, too, commit the same folly, but with less frequency; and then, too, they are so much less dependent for happiness and success upon woman than she upon man, that this mistake is not apt to entail a life-misery or make a life-failure, as when a maiden sacrifices all to an infatuation. Men err in placing upon women a too exalted estimate of their worth; they idolize at times when they should be practical. Thus, in society the artful coquette will have a dozen admirers, all striving for her hand. A sound discretion would lead them to see her unworthiness, but, as the reviewer above quoted says: "A man sees his comrades fluttering like enchanted moths about some stately man-slayer, some fair and shining light set like a false beacon on a dangerous cliff to lure men

to their destruction ; he sees how they singe and burn in the flame of her beauty, but he is not warned. If one's own experience teaches one little or nothing, the experience of others goes for even less ; and no man yet was ever warned off the destructive fire of love because his companions had burnt their fingers there before him, and his own are sure to follow." Or again : " When a man, having shut his eyes to the practical attributes of the female heart and mind, finds not the neat, bright, industrious girl, ready to hang upon his words and to raise herself to his height, but the lazy slattern—lazy in mind and in body, unable to give or to communicate pleasure, but jealous and envious of those who do—one who is incapable of placing a generous construction on any act, and always ready to put on it a mean and ignoble one--then indeed is man ready to break out, with Milton's Adam, into loud lamentation upon man's fate in marriage, to urge that " innumerable disturbances on earth " come through " this sex."

" For either
 He never shall find out fit mate but such
 As some misfortune brings him, or mistake,
 Or whom he wishes most shall seldom gain
 Through perverseness, but shall see her gain'd
 By a far worse ; or if the love withheld
 By parents, or his happiest choice too late
 Shall meet, already linked and wedlock bound."

Milton's own experience added a bitterness to this passionate burst ; but it is to be questioned whether a little more quiet perception on his part, or certainly on that of his wife, would not have avoided all the misery. The fact which we want to impress on the young is, that marriage is not an accident, but the most important business of life ; that like all business, it must be seriously engaged in ; that the common hap-hazard way of getting " into bonds " is the fruitful parent of misery, poverty, drunkenness, and divorce.

HOW TO AVOID MISTAKES.

The *fitness of things* is to be preserved in our love relations most fully ; and the young of both sexes should, at an early age, begin to comprehend this. The girl should only mate with those in whom she sees congenial tastes, like ambitions, and those good qualities which bring happiness.

Above all, she should distrust coarseness of language and demeanor, as proving the person to possess a coarse mind, which will develop into a coarse if not wicked manhood, as surely as the thunder-crash succeeds the lightning's flash. If girls could be taught to discriminate, even slightly, in these things; to form a correct idea regarding a boy's tastes, habits, manners, and temper, it would be a blessed beginning, and would lead them, as they grow up, to a clearer comprehension of character in the grown man. Let the young girl distinctly understand that no ideal of her own—her own purity, her own kindness, her own love of truth, her own respect for others—is applicable to the boy, but that men are to be judged individually, each on his own merits as we would judge a book. Woman's standard of morals and tastes is so far superior to that of the sterner sex, as a class or race, that, if she accords to them her own qualities she commits a great mistake. They are, *as a race*, (and being a man we speak in no inconsiderate manner,) below woman in their instincts; they are less sensitive and less impressible; they are less scrupulous and less abiding; but, all this is consistent with a grand, good character, and where exceptions occur, as they do upon all hands—where men are all that woman is, and have a man's strength besides—then we have, in truth, one of the noblest works of God.

"You can not overestimate," says the Country Gentleman, "the importance of a thorough knowledge of the man whom you design to marry. Uprightness, fixedness of principle, and unselfish and generous disposition, and good business abilities, should be regarded as indispensable. If a young man is a good son and brother, he will make a kind husband, provided you do your part." And the same sensible authority adds: "Do not be won by trifles. A handsome face, a fine figure and noble bearing may be desired. But they constitute a small part of what you need. They may be but the gilt which hides some terrible deformity, and which, by-and-by, will cause you emotions of disgust, terrible grief or constant unrest. It is not wise to aspire far above your present station in life, as this would give rise to solicitude lest you should fail to adapt yourself to your changed circumstances."

COURTSHIP.

THE DOOR AJAR.

But, now let us presume that the young woman, having made her choice, has made it sensibly and with due consideration for the future, and that she is loving worthily, which is the case in the great majority of marriages consummated; the parties are so well adapted to each other that, with mutual deference to each other's little peculiarities or faults, they dwell together happier for each other's existence. It is then right—nay, a need of human nature that the affection felt should determinate in courtship (which is simply the gradual unfolding of the flower of love into full bloom) and marriage. "Wherever man pays reverence to woman," says the sprightly Gail Hamilton, "wherever any man feels the influence of any woman, purifying, chastening, abashing, strengthening him against temptation, shielding him from evil, ministering to his self-respect, medicining his weariness, peopling his solitude, winning him from sordid prizes, enlivening his monotonous days with mirth, or fancy, or wit, flashing heaven upon his earth, and mellowing it all for spiritual fertility—there is the element of marriage. Wherever woman pays reverence to man—wherever any woman rejoices in the strength of any man, feels it to be God's agent upholding her weakness, confirming her purpose, and crowning her power; wherever he reveals himself to her, just, upright, inflexible, yet tolerant, merciful, benignant, not unruffled, perhaps, but not overcome by the world's turbulence, and responding to all her gentleness, his feet on the earth, his head among the stars, helping her to hold her soul steadfast in right, to stand firm against the encroachment of frivolity, vanity, impatience, fatigue and discouragement, helping to preserve her good-nature, to develop her energy, to consolidate her thought, to utilize her benevolence, to exalt and illumine her life—there is the essence of marriage. Its love is founded on respect, and increases

self-respect at the very moment of merging self in another. Its love is mutual, equally giving and receiving at every instant of its action. There is neither dependence nor independence, but interdependence. Years can not weaken its bonds, distance can not sunder them. It is a love which vanquishes the grave, and transfigures death itself into life."

This is beautifully and truly said, and is, believe us, dear young men and women, worthy of all acceptation.

He who loves *courts* the object of that love. Now, Cobbett assures us that "between fifteen and twenty-two all people will fall in love." Shakspeare extends this season to the age of forty-five; while old Burton, writing on love-melancholy, gives us a still further extension of the case. What an idea this gives us of the courtship that must be perpetually going on! And it must be borne in mind that, in most cases, *the success of the love-suit depends on the manner in which the courtship is conducted!* There is a happy arrangement prevailing in an Indian tribe in Cabul, by which the women enjoy the prerogative of courtship. The process adopted is very simple. If a lady is pleased with one of the opposite sex, she sends a friend to pin a handkerchief to his cap with the pin that she uses to fasten her hair. This is done in public, her name being mentioned at the time, and the favored one is then obliged to marry her, or, if not, to pay a substantial sum to her father. Unfortunately, perhaps, our customs are less primitive. The lover must make the advance, must disclose his passion, press his suit, and devote himself seriously to the business of that probationary routine which we call courtship.

Often a man's courting days are the happiest of his life. They should always be so; but it does not absolutely follow that they are. It is so easy, so delicious to love—the heart learns *that* lesson so readily—but the expression of that love, in accordance with set forms and conventional rules, is often rather a trial than otherwise. The bashful man finds himself constantly put to the blush. The man unaccustomed to society, and to ladies' society especially, is forever at fault. Both are nervous, anxious, and ill at ease. Both need the advice and suggestions of those who have already acquired their experience. That advice and those suggestions are not always

readily obtained ; but a book may often be consulted with as much profit as a friend, and with that conviction this little volume is submitted.

DISENGAGED.

Every thing in life worth having must be paid for. It is not very gallant to say it, but it is very true that this applies even to the position of a lover.

He sacrifices something for the privileges he enjoys.

The haleyon days of love are preceded by a period of existence not altogether unenviable.

There is a delicious freedom about it. The disengaged man is wholly irresponsible. He goes where he will, and does what he likes. As some one has said, "Every thing is forgiven him on account of his position. If he talks nonsense, it is his high spirits ; if he dances incessantly the whole evening, it is that he may please ' those dear girls ' ; if he is marked in his attentions to ladies, he is only on his probation ; if he has a few fast, lounging habits, it is held all very well in a young fellow like that." Society has a perpetual welcome for him ; the men like him for his social qualities, and the ladies receive him with rapture, if for no other reason than because—he *is* disengaged !

Nor is the position of the disengaged *young lady*—we are obliged to emphasize the adjective—without its charms. If she has beauty or wit, accomplishments or conversational powers, she goes into society only to be courted and admired. The restrictions of society weigh less heavily upon her than upon others. In her innocent gayety of heart she breaks through them with impunity. It is her privilege to receive attentions from all, and to be compromised by none. In the ball-room she reigns supreme ; cavaliers are accepted or rejected as fancy or caprice may dictate. She may give a smile to one, a passing word to another, and her motives will be misconstrued as little as her kindness will be presumed on. She will never be more happy, people tell her, and they may be right. But what then ? Youth, and homage, and absolute sway are delightful, but they are not to be retained by remaining for life—disengaged.

No ! Just as the young bachelor finds life change for him

against his will, so the life of the careless, light-hearted girl assumes imperceptibly a fresh phase. She grows older, she loves, and then the life that was so glorious satisfies her no longer. A fresh ambition fills her mind; it is that of enjoying the whole and sole attention of the chosen one who is destined some day to make her his wife.

It is of little use to give advice in matters of this sort; but friends should not use their influence to bring about engagements too early. Very young people hardly know their own hearts.

ENGAGED. AT WHAT AGE IS IT PROPER.

Besides, an early engagement means either a long engagement or an early marriage, and there is much to be urged against both. A good authority says most truly: "A young woman can not be considered, in any sense, prepared for this union under twenty-one—twenty-five is better. She is not physically or mentally developed before this. Solemn duties, cares and responsibilities await her, to meet which she needs large physical development, mature judgment, good calculation, domestic training, knowledge of men and things. Girls of sixteen and eighteen can not have these. They can not tell what they really like or dislike—who or what will meet their necessities—until matured themselves."

We know there are numerous advocates of an early marriage; but, human physiology is against it; the future peace of parties is against it; the health of children born in wedlock is against it. To be disengaged from sixteen to twenty-one is, to the woman, to have five years of unrestricted time at her disposal, and, if she is surrounded by pleasant associations, she does herself great personal wrong by assuming the responsibilities of wife and mother before the five years are past. These years should be years of preparation, in body and mind, for the coming relation; she should seek society and enjoy it; but more; she should court home influences, home knowledge, assiduously; she should learn how to be mistress of a house that is to be her own—how to cook, sew, wash, mend, and to order servants, without which knowledge she is absolutely unfitted for married life, no matter what may be her station and means. A *good* wife can only be such by

knowing all of a wife's duties. She who knows nothing of housekeeping and household economy is no proper wife for any *prudent* man. All this knowledge comes after school days are over; and the years from sixteen to twenty-one are none too many to learn the secrets of a happy home. To this point we attach so much importance, that we wish to consider it in all its aspects. A notable writer and lecturer thus states his qualifications of our general disapproval of early marriages: "That early marriages have their drawbacks is unquestionable. That they are often fatal to the happiness of those concerned is not to be doubted. But it is impossible to lay down rules in such matters, and the common-sense view of the question has been well put in this way:

"Every thing depends on the young persons themselves—on their habits, their mental character, and their general fitness for the conjugal relation as well as upon their years. As a rule, no man is fit to become a husband before he is twenty-five, and no woman a wife before she is twenty; but some men and women are practically older at twenty, as far as eligibility for matrimony is concerned, than others are at thirty, and hence all such general rules are unequally applicable, and individual cases will still demand a careful discrimination. 'Marry,' we should say to a young woman, 'the moment he solicits your hand in whose care you can *securely* place the guardianship of your future; and remember that a few years more or less between you constitute a point of little comparative importance.' To a man we should say, 'Marry, sir, as soon as you are persuaded that you have encountered a steady, affectionate, tidy, industrious woman, and you know that you have the love, the judgment, and the resources to make her a happy and contented companion.' "

ENGAGEMENT NOT TO BE PROTRACTED.

As to the engagement, the term of it should depend somewhat on circumstances and the state of readiness of the parties; but, it never should be long protracted without imperative reasons. If the young people have been long acquainted, an engagement ought soon to be followed by a marriage-day being named. If there are objections to this day being fixed

or determined, the engagement itself had better be held in abeyance.

If the young people are comparative strangers to each other's characters, habits, tastes, etc., an intimacy of twelve months is not a day too long to *test* these all-important things; nor should there be any actual or formal engagement during this period, which may be regarded as experimental. It is the parents' duty and *right* to fully investigate the matter of a young man's character, position and statements, as *preliminary* to any engagement; and a young man who takes offense at this inquisition, in that very act gives evidence that something is wrong, or that his temper is one of insolent independence. An honorable wooer will ever be pleased to have his precedents investigated.

Young women, beware of the man, young, middle-aged or old, of whose history you are not *fully* informed!

The wooing that goes on year after year is not certain to conduce to the happiest marriage. It is regarded as a test of constancy, but it is possible to make the test too severe. Besides, it is every wife's desire to retain the lover in the husband, and this does not always result after a long, spiritless engagement. Moreover, not unfrequently the virtue of the proverb that warns us of the many slips between the cup and the lip is exemplified in this matter, and the long-deferred marriage very frequently does not come off at all.

THE WOOING TIME.

This wooing time is celebrated in prose and poem. It is as the vestibule to that Paradise of wedded love, whose portals are ever ready to open at the behest of the worthy devotee. It is then that life seems a summer sea; all hopes, all fears, all desires, center in its loved object; the days are all too long if the loved one is not present, and the evening time is all too short if the loved one is present. The poet Langford sings:

"Oh, the wooing time of life!
The sweet wooing time of life!
When the present is delight,
And the future, looming bright,
Sheds a rich, prophetic halo round every passing day;
When the birds in wood and grove

Sing forever of their love;
 When the earth is sweet with flowers,
 And the golden-winged hours,
 Pleasure unalloyed bestowing, flee joyously away!

"Oh, the wooing time of life!
 The sweet wooing time of life!
 When the heart with rapture burns,
 And the bosom fondly yearns
 To solace every sorrow and to banish every strife.
 When the golden age again
 Blesses earth, and maids, and men.
 Oh, would the power were given,
 By the boundless grace of heaven,
 Forever to retain the sweet wooing time of life!

It is then that the youth sighs all day over his work, thinking only of the maid that is thinking of him; and many is the jest, the reproof, the sharp complaint, hurled at him because his hand has lost its cunning, and his feet are unwilling servants. Well can we remember that starry time in our years—how nothing prospered but the wooing—how the “ledger” was unopened, the “day-book” full of cross-entries and the “blotter” a singular mass of blots! How the elder heads wondered and mourned over our illness! Ah, heaven was very near, then!

And the maid! She is equally the creature of a passion which so absorbs all other passions that *affection* becomes to her a tame word, and *love* is only a cold form to express a sublimated feeling, an intense consciousness, which thrill her entire being. It is this maiden who thus writes to the beloved, not half a square away:

"Come in the evening, or come in the morning,
 Come when you're looked for, or come without warning,
 Kisses and welcome you'll find here before you,
 And the oftener you come here the more I'll adore you.

"Light is my heart since the day we were plighted,
 Red is my cheek that they told me was blighted,
 The green of the trees looks far greener than ever,
 And the linnets are singing, 'True lovers don't sever!'

"I'll pull you sweet flowers, to wear if you choose them,
 Or, after you've kissed them, they'll lie on my bosom;
 I'll fetch from the mountain its breeze to inspire you;
 I'll fetch from my fancy a tale that won't tire you.

"O ! your step's like the rain to the summer-vexed farmer,
 Or saber and shield to a knight without armor ;
 I'll sing you sweet songs till the stars rise above me,
 Then, wandering, I'll wish you, in silence, to love me.

"We'll look through the trees at the cliff and the eyrie,
 We'll tread round the rath on the track of the fairy,
 We'll look on the stars, and we'll list to the river,
 Till you ask of your darling what gift you can give her.

"O ! she'll whisper you, 'Love as unchangeably beaming,
 And trust, when in secret, most timefully streaming,
 Till the starlight of Heaven above us shall quiver,
 And our souls flow in one down Eternity's river.'

"So, come in the evening, or come in the morning,
 Come when you're looked for, or come without warning,
 Kisses and welcome you'll find here before you,
 And the oftener you come here the more I'll adore you.

"Light is my heart since the day we were plighted,
 Red is my cheek that they told me was blighted,
 The green of the trees looks far greener than ever,
 And the linnets are singing, 'True lovers don't sever ! '

THE PROPOSAL.

It comes at last ! Slipping along as smoothly as a river of silver, the lover becomes the wooer in spite of himself, and the wooer, ere he knows it, is *proposing*.

That is a delicious moment in a woman's life, when she hears from the lips of the favored one the avowal that he loves her, and when he entreats her to become his own—his wife.

It is, nevertheless, a solemn moment in the lives of both, consequences of the most serious nature depending upon it.

Proposals have been made under the most singular circumstances. We know an instance of a gentleman proposing to a lady who sat opposite to him in an omnibus; they were married, and as it happened, by the merest chance in the world, the match proved a tolerably happy one. This, however, is exceeded in absurdity by a well-authenticated case of a gentleman, of good position, permitting himself to be so fascinated by the appearance, manners, and conversation of a lady whom he met on a railway train that, before reaching

his destination, he not only entreated her to become his wife, but, as a proof of his sincerity, asked her acceptance of his gold watch and chain, of very considerable value! The lady properly declined the honor and the deposit. She rightly judged that, however agreeable he might be, and however much in earnest at the moment, a man who acted on pure impulse in respect to such an important matter, and was prepared to risk his life's happiness on a caprice, was not likely to make a husband worth coveting.

Much is said of love at first sight. Perhaps all love, deserving the name—that is, as distinguished from the mild glow of affection—is of that nature. But a proposal should always be the result of second thoughts. It is only a fool who suffers himself to be led into putting the rest of his life in jeopardy on the spur of the moment; and certainly no prudent woman would consent to accept an offer of marriage at the hands of a man whom she had only known a few days or weeks, as the case might be. Yet this sort of thing is perpetually done. A modern essayist observes, with great truth, “The most common source of unsuitable marriages is plainly the sheer thoughtlessness with which many women marry. The process resembles nothing so much as raffling. Virtually the whole thing is an affair of accident or chance, and the maiden who ‘was married one morning as she went into the garden for parsley to stuff a rabbit,’ has too many imitators of her rashness.”

It is sad that this should be literally true, because the marriage tie is so close and binding, the happiness of those united by it can only be secured by such thorough union and accord, that it is the grossest folly, not to say wickedness, for persons to incur the responsibility of matrimony in ignorance of each other’s antecedents, principles, habits, tastes, inclinations, and modes of thinking; especially as the tie is practically indissoluble. There is sound wisdom in the homely proverb which warns us against rushing unthinkingly into “the knot which is tied with the tongue and can not be untied by the teeth.” No affair of life can be of such moment to man or woman as this of marriage, and those who enter into it rashly deserve to suffer all the misery which nine times in ten they do entail on themselves.

HOW TO MAKE IT.

Tennyson gives us the poetical manner in his "Gardener's Daughter." Having described a garden, he says :

"Here sat we down upon a garden mound,"
and thus seated—

"We spoke of other things ; we coursed about
The subject most at heart, more near and near,
Like doves about a dovecote, wheeling round
The central wish, until we settled there.
Then in that time and place I spoke to her,
Requiring, though I knew it was mine own,
Yet, for the pleasure that I took to hear,
Requiring at her hand the greatest gift—
A woman's heart, the heart of her I loved ;
And in that time and place she answered me,
And in the compass of three little words,
More musical than ever came in one,
The silver fragments of a broken voice,
Made me most happy, lisping, '*I am thine.*'"

Here, again, we find in a novelist "another method," as the cookery books put it—this is a proposal during a country walk, and may be strongly recommended as a model of its kind.

"'Stop,' said St. George, as they were about to part, 'you are not unconscious—you can not be unconscious—of the way in which I love you ; how dear every thing belonging to you is to me. Oh, Polly ! let me hope, let me believe that I am not indifferent to you, and that you will try to love me, far more than you think you can now, in return for the way in which I will try to win that precious love !'

"Taken by surprise, she had no answer ready.

"St. George took her hand.

"'Oh, my true, first, deep love ! I never knew half the value of my life until I met you ; and now I could not bear it without the thought, the hope of you as my guiding star. Whisper the one word, and all my life, all its strength, all its love shall be spent to make you happy !'

"She grasped the hand he extended, and looked up into his face. It was enough. Then they sat down together on the beach, and with no other witnesses than the ever-changing, never-ceasing roll of the waves, the two young lovers exchanged their vows of mutual love, and faith, and trust."

In a third and different style, we have the courtship in "David Copperfield," in which the taciturn carrier owns his intentions to Peggotty, by inscribing in chalk on the tail-board of his cart the words, "Barkis is willin'."

Examples might be multiplied: but these will suffice. The very worst style of proposing is doing it by proxy. King Edgar of England, it will be recollect'd, tried this plan, and with little success. He sent his favorite courtier to see a lady whose beauty was noised abroad, and to plead his cause with her. The courtier sent word that the lady was only estimable for her wealth; and, infatuated with her beauty, made her his own bride—a piece of treachery for which he ultimately paid the penalty with his life. His fate, however, has not deterred others from following his example, but wooing by proxy is very seldom successful in any respect. Do your own courting as you would do your own eating or sleeping!

Faint-hearted lovers—timid, nervous, and unable to bring themselves to the point—sometimes adopt the expedient of proposing by letter. This is always objectionable, where a personal interview is to be had, because a man can tell his love so much better than he can write about it. The passion of his breast glows in his eyes. The sincerity of those feelings to which he struggles to give utterance is gathered from the tone of his voice, and the obvious emotion which overcomes him. Now, in a letter there are only words, and generally ill-chosen ones. There is nothing so difficult to write, in certain stages of a man's suit, as a "love-letter." Either it is too impassioned and savors of exaggeration, or it is too matter-of-fact and conveys an idea of coolness. Stilted it is almost sure to be; and it is only by good fortune that it escapes being ridiculous to his own eyes. This is, however, in the incipiency of his suit. When once fully embarked on the love-yacht of Cupid—when his heart is keenly alive, and his feelings gain the mastery, then a love-letter is a sort of matter of course—an escape-valve for the consuming passion—a telegraphic message on the invisible wire linking two souls. Some of the most exquisite of all Lamartine's writing is found in his "Raphael"; and though love literature is generally regarded as but fancy run wild, or

passion run mad, it yet is capable of rare and beautiful thoughts, expressed in language at once impassioned and sweet.* Indeed, what are some of the finest poems in the language but love-letters in rhyme?

ASKING PAPA.

There comes a period in a courtship when it is necessary to "ask papa."

Opinions differ as to when this step should be taken. Intensely prudent people tell us that the parent should be spoken to *before* the daughter—that a permission to make an avowal of love with a view to matrimony should be obtained, and then acted upon.

Otherwise, say these oracles of the old school, there is something *clandestine* about the proceeding, and the lady's feelings may be trifled with to no purpose. Certainly we would not counsel any thing *clandestine*; but it is very certain that if this be the proper method very few courtships are conducted with strict propriety at the present day.

It is very well in the old comedies for stern parents to assume the right of interdicting all love-making so far as their daughters are concerned; but, it seldom answered in those cases, and is not at all in accordance with the usages of modern life, either here or abroad.

In these days—and practically it was always so—the lover and the object of his choice come to an understanding without much being said about it on either side, and, as we have described, a favorable opportunity brings an avowal from the lips of the gentleman, who entreats permission to pay his addresses, and receives an assurance that it would not be distasteful to the lady herself, but he must "ask papa."

When the proposal is made to the lady by the gentleman, in writing, he usually asks permission to obtain the consent of the lady's parents. This, also, is sometimes done in writing; but it is more satisfactory that, for each of the two great steps in the courtship—proposing to the lady, and asking the father's or mother's consent—a personal interview should be obtained.

* In BEADLE'S DIME LETTER WRITER and BEADLE'S DIME LADIES' LETTER WRITER are given a number of forms for such letters which will materially aid by their suggestions, the correspondent. Several real letters, from eminent parties, are also given, that readers may see just how such people made love.

If the lover is too diffident to approach the subject in his own proper person, or if circumstances compel him to write, he should bear in mind that his letter ought to treat of two points—first, his regard for the lady; and secondly, the circumstances which warrant him in making her his wife.

So much depends on the relative position of the parties, that no letter-form can be given to meet all such cases. Bearing the points stated in view, the writer will dwell briefly on the strength of his attachment; intimate his belief that she is not indifferent; and then state in general terms the nature of his position, and the grounds on which he felt justified in requesting the parent's sanction to a formal and express recognition of his wishes and intentions.

A letter of this kind should be brief and to the purpose; without having quite the conciseness or formality of a purely business epistle, it should be free from romance or sentiment. A father who is asked to part with his child to another, is called on to regard the step not from a lover's point of view, but from that of a man anxious for his child's comfort, health, and happiness. He knows how much that child's happiness will depend on the position she is to occupy, and the comforts by which she is surrounded; and it is natural and pardonable if these are the points to which his attention is first directed. It may be distasteful to the lover to have to speak calmly of his character and his means, instead of going into raptures over his passion and the charms that have inspired it; but, under the circumstances, it is incumbent on him to do so.

The suitor is bound by the paternal decision, whether it is favorable or the reverse. The lovers may rebel and marry in spite of a parent's protest, but such a course is rarely productive of good results.

THE RIGHTS OF A PARENT.

And here a word may not be out of place as to the power placed in a parent's hands and the manner in which it should be exercised. The question has often been debated as to how far a parent's judgment, feelings, or prejudices ought to be respected by a son or daughter in a matter of so much moment as that of the choice of a partner for life.

On this point some sound and sensible views have been ex-

pressed by a popular journalist to the following effect : "There are a great many nice questions with reference to the exact duty of parents in preventing matrimonial mistakes on the part of their daughters. Of course if a girl has set her heart on a boor, or on somebody who is known to be a scamp, her father and mother would be gravely to blame if they did not promptly take every possible step to prevent the marriage. But, suppose the favored suitor is what they call 'a very deserving young man,' but lacking in means of support, are they to prohibit the match in the face of the daughter's vehement inclination ? Or, a case may arise in which they know nothing against the character or position of the suitor, but entertain a vague misgiving, an indistinct prejudice against him; may this be justly allowed to counterbalance the daughter's deliberate preference ? There are a hundred shades of feeling between cordial approbation of a man for a son-in-law, and a repugnance which nothing can overcome ; and it is impossible to draw the line at any one point, and say, 'Here the father is justified in withholding his consent.' In every case very much must depend upon the character of the daughter herself. If she is naturally weak and wrong-headed, the exercise of parental authority can hardly be carried too far to *protect* her. But if she has habitually displayed a sound judgment and a temper under full control, the question how far a father will be wise in imposing his veto is one which there must be a good deal of practical difficulty in deciding."

To which we may add : children should be prepared to defer to a parent's wish and presumed better judgment. If the lovers are true to each other and deserving, time and a correct public sentiment will pave the way to the peaceful and happy consummation of their suit. It must be a desperate case indeed, which will warrant a daughter in making a "runaway match." She then courts not only a parent's indignation, but actually adds a most serious bar to the way of reconciliation. A parent's pride will call upon him to resent such an outrage upon his family and name ; and the son-in-law who obtains a *stolen* hand never can be let into that parent's heart : he always will be regarded as a robber, even though the outraged father or mother may never say as much. Daughters should bear this in mind, when, in their infatuation, they listen to

proposals for an elopement that ought to excite all their pride and scorn and call from them an unmistakable refusal.

No, girls, be too strong in your own self-respect ever to listen to suggestions for a clandestine marriage. It is a proceeding tinged with shame, view it as you will, because it is done surreptitiously. If you are prepared to brave a parent's displeasure, and to marry against a father's and a mother's will, do it *openly*, as if you were conscious of your rights and were bound to preserve your own independence. Such a course will, at least, secure the proceeding from scandal.

But, again we say, suffer much and long before defying a parent's power.

ENGAGED.

"I am not sure that if you really love a person, and are quite confident about him, that having to look forward to being married is not the best part of it all."

So says one of Mr. Anthony Trollope's heroines, expressing her views on the pleasure of being "engaged," and there is much truth in the opinion.

It is the friends who experience the inconvenience.

Take this brief description of the state of things sure to prevail.

"You return home in the evening, and are about to enter your drawing-room. 'Hist!' cries an unseen friend, as you are opening the drawing-room door, '*they* are in there.' Of course, being kindly disposed, and unwilling to interrupt the lovers, you don't go in; but should the warning have unluckily come too late, there will generally be manifest on the part of the pair a rapid change of position, a totally ineffectual attempt to appear to be doing something, and an eager and uncalled-for desire for your company. 'Come in, Joe; come in, old fellow; so glad to see you; we were just at this moment talking of you,' etc. And so it goes on. Oh, excellent young couples! kindly remember that in most houses much is given up to you during the spooning season by people who are equally interesting and deserving with yourselves; so pray be thankful, and do not bend the bow too much. For remember always that, wonderful swells as you may be in your own estimation, unless you behave with common sense and

consideration, you may easily become tremendous bores to those who have to bear with you."

A closer intimacy is permitted to the engaged in this country than in any other.

It is preceded by the introduction of the suitor to the lady's relatives, after which the lady is introduced to his family.

The latter make the *first calls* on the friends of the lady accepting.

When the gentleman's offer is accepted, it is customary for him to ask the lady's acceptance of a present, some article which she may keep "for his sake."

An "engaged" ring is usually given and worn by the lady. This engagement ring is worn on the *fourth finger*, as it is called—that is, the finger next the little one—on the *right hand*. After marriage it is transferred to the similar finger on the *left hand*, and becomes the guard or keeper of the wedding-ring.

There are many delicate ways in which the engaged lover may express his devotion besides giving costly presents. All young ladies at this stage of their lives are fond of being written to, and a few flowers—arranged to express attachment, or conveying a compliment according to the language of flowers*—the loan or gift of a volume of some favorite writer, with a page turned down at a suggestive passage, are attentions sure to be appreciated.

And such lovers' festivals as St. Valentine's day must not be forgotten or overlooked. It would be remiss, indeed, if a lover did not send his lady a valentine. The etiquette of valentines is not very strictly defined. Some consider that to send one to a lady is tantamount to a declaration; but this is not the popular view of the matter. At all events, valentines may and should be *exchanged* among those engaged.

ETIQUETTE OF "ENGAGED" PEOPLE.

The important point is, the manner in which those engaged should conduct themselves toward each other, and those in whose society they mix.

It need hardly be said that a lover's conduct should be marked by delicacy and consideration for his intended bride.

* See pages —, —.

A certain degree of warmth and familiarity is also permissible, such as would be out of the question under other circumstances.

The intended will, of course, abandon all habits likely to be offensive. He will be scrupulous in attention to his personal appearance, and also careful not to appear in places of amusement with others, and especially with other ladies.

Carelessness and inattention are unpardonable in a man so situated.

Toward the lady's family and friends, also, it is indispensable that he should behave with the utmost respect and consideration. Her parents should receive as much attention as his own, and her sisters and brothers should be made sensible of cordial good feeling.

On the lady's part, great care and discrimination are necessary. She should be careful to refuse rather than encourage the assiduities of others who may seek her favor. Levity and coquettishness of manner are in the worst possible taste. Some vain, frivolous, and heartless girls delight in flirtations at this period—in exciting the jealousy of those they have pledged themselves to, or even in treating them with haughtiness and contempt. *Such a girl does not deserve the love of a true heart,* and not unfrequently atones for her folly with a life of misery, as the result of her marriage.

Speaking now of both the parties to the engagement, we may add this morsel of sound general advice on their behavior in company:

Affected indifference is in bad taste. So is exclusiveness. Do not behave with too great freedom, and do not, on the other hand, sit apart, hand clasped in hand, or make displays of affection or fondness. The lady ought not to be perpetually parading her conquest, nor should the gentleman make a display of slavish devotion. Both these modes of procedure are equally out of place in society, and only make those who practice them ridiculous, and other people uncomfortable.

"SETTLEMENTS."

It is the custom in Europe for engagements, among the upper classes, to involve financial arrangements in which the lady is deeply concerned. She may have money, and in that

case it is desirable that some legal control over it should be *secured to her*. In any case, her friends secure her "a settlement," as it is called—that is, a certain sum out of her own or her husband's income, as a provision for herself and children—which is inviolable, and in the event of trouble or difficulty, can not be touched either by the husband or his creditors without the wife's consent. A certain allowance for "pin-money"—that is, dress and incidental expenses, is also customary.

In this country, this kind of thing is not and can not be insisted on. The intended wife has only her husband's honor and solemn engagement to love and cherish her on which to rely. It is, however, becoming the custom for the betrothed to insure his life in favor of his intended, and this is a plan which can not be too highly commended. It secures something in case of trouble or death, and is as near an approach to a "settlement" as many persons have it in their power to make.

PROPOSAL REJECTED.

It is a lady's privilege to reject a suitor.

Let us suppose that she chooses to exercise that privilege. There is only one way in which she can do it creditably and with justice to herself and suitor. She must convey to him clearly and without ambiguity the decision she comes to.

One of the hardest things in the world is to meet the ardent outpourings of a loving heart, and to dash the hopes of an impassioned lover by the utterance of that freezing monosyllable—"No."

It is painful and it seems cruel, yet it is by far the best and most merciful course to adopt, if the lady is disinclined.

Nothing can be more unfair or more unjustifiable than a doubtful answer given under the plea of sparing the suitor's feelings. It raises false hopes. It renders a man restless and unsettled. It may cause him to express himself, or to shape his conduct in such a manner as he would not dream of doing were his suit utterly hopeless.

As a woman is not bound to accept the first offer that is made to her, so no sensible man—no man whose opinion is worth her consideration—will think the worse of her, or feel

himself personally injured by a refusal. That it will give him pain is most probable; if his heart does not suffer, his vanity is deeply hurt; but, he is sure in time to appreciate the fact that his feelings were not *trifled* with, or his position made ridiculous, but that his advances were met in the earnest and candid spirit which had actuated him in coming forward.

Let young ladies always remember that, charming and fascinating as they may be, *the man who proposes pays them a high compliment*—the highest in his power. This merits appreciation and a generous return.

A scornful "No," a contemptuous smile, a hastily invented plea of a previous engagement, or a simpering promise to "think about it," are all the reverse of generous, and all equally odious and *vulgar*.

In refusing, the lady ought to convey her full sense of the honor intended her, and to add, seriously, but not offensively, that it is not in accordance with her inclination, or that circumstances compel her to give an unfavorable answer, or, if already engaged to say as much, unless there are good reasons to preserve her secret.

It is only the contemptible flirt who keeps an honorable man in suspense for the purpose of glorifying herself by his attentions in the eyes of friends. Nor would any but a frivolous or vicious girl boast of the offer she had received and rejected. Such an offer is a *privileged communication*. The secret of it should be held *sacred*. No true-hearted woman can entertain any other feeling than that of commiseration for the man over whose happiness she has been compelled to throw a cloud, while the idea of triumphing in his anguish, or abusing his confidence, must be inexpressibly painful to her.

The duty of the rejected suitor is quite clear. Etiquette demands that he shall accept the lady's decision as final, and *retire from the field*.

He has no right to demand the *reason* of her refusal; if she assign it he is bound to respect her secret, if it is one, and to hold it inviolable.

To persist in urging his suit, or to follow up the lady with marked attentions, would be in the worst possible taste. The proper course is to withdraw as much as possible from the

circles in which she moves, so that she may be spared reminiscences which can not be other than painful.

Rejected suitors sometimes act as if *they* had received injuries they were bound to avenge, and so take every opportunity of annoying or slighting the helpless victims of their former attentions. Such conduct is *cowardly* and unmanly, to say nothing of its utter violation of good breeding.

When practicable, it is best that, for his own and the lady's sake, the rejected suitor should travel for a short time.

BREAKING OFF ENGAGEMENT.

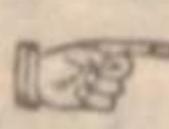
Sometimes it will happen that an engagement has to be broken off.

This is always a distressing thing. Moreover, an engagement is a serious, almost a sacred tie, and ought not to be lightly sundered. Still, circumstances will occur which render this course indispensable. They may be of a pecuniary or family nature; but, very often, an engagement is broken off because the consenting parties find, on closer acquaintance, that they are mutually unsuitable to each other. In that case, it is better to break the compact than to enter into a more serious one—that of marriage—with the knowledge that only unhappiness and want of thorough union can attend it.

When it is the lover himself who feels compelled to take the step, his position is inexpressibly delicate and distressing. He can only express himself in decided but gentle terms, acting with firmness, but sparing the feelings of the lady as much as possible.

Engagements are more frequently broken off at the wish of the lady; and certainly, when she feels that her happiness is compromised, the course is a wise though painful one.

It is best that an engagement should be broken off by letter.

 This should be accompanied by any thing in the way of portrait, letters, or gifts which may have been received during the engagement.

When the letter is acknowledged—which it should be in a tone of dignified resignation, rather than querulous upbraiding—a similar return of the exchanged letters and presents should take place.

To preserve these gifts is not only in bad taste, but it savors of meanness, avarice and a blunted sense of honor. Both parties should scrupulously return every present, souvenir and letters received from the other. If either wishes the other to keep certain things, he or she must write a note, asking the other to accept—to which the other must reply.

“*moveski and sket had li yao ton si nung suki oyasumi*”
“*doe si mood si geng hoanai*”
MARRIAGE.

THE PROPER TIME.

Let us suppose the proposal happily accepted, and that no misadventure has marked the period of engagement. Let us imagine that the proper and decent time has elapsed, and that all obstacles, if obstacles there be—and we know that “the course of true love never did run smooth”—have been swept away.

The first great question is—“When shall the wedding take place?”

The favorite months for weddings are, generally speaking, the fall months. There is some unaccountable prejudice against the month of May. Easter week is a very popular time for marriages. Wednesday or Thursday is considered the best day—indeed, any day but Friday, which is considered *unlucky!*

Marriages are not, as a general rule, celebrated during Lent.

With regard to the day of marriage being fixed, an approximate time is generally arranged by the young people, *but it is the prerogative of the mother of the bride to name the exact day.*

The season of the wedding may be governed, to a certain extent, by the place where the honeymoon is intended to be passed; and by the same rule, the honeymoon is frequently governed by the season at which a wedding is obliged to take place. For instance, if you wished to take a trip to Cuba, you would not be married in July; and if you were obliged to be married in December, you would not pass the first few weeks of wedded life on the White Mountains.

VARIOUS FORMS OF MARRIAGE.

Marriage, by a special license, enables the contracting parties to be married at any time or place. This license is obtainable usually of the clerk of one of the County Courts, but each State has special provisions in regard to this matter. The license once obtained it is in the power of any justice, judge or prop-

erly ordained minister of the Gospel to perform the marriage rites. But, in this day of "progress," great innovations are being made. By the laws of several States marriage is regarded as a *civil contract*; hence, any two parties consenting can, literally, *marry themselves*—witnesses being present to attest to the contract or promises entered into. This was the case between Lucy Stone and Mr. Blackwell. They stood up in the presence of witnesses and made certain vows, agreeing to become man and wife, she to retain her own maiden name—have exclusive rights over her own property, earnings, etc., and equal rights to all children born to them. This contract was valid in New Jersey law and would have been equally so in most of the States.

Against this tendency of the law to *liberalize* the condition or estate of marriage, some of the churches earnestly protest. In the Roman Catholic church marriage is regarded as a sacrament, which only a priest can celebrate, and this church holds, *in terrorem*, a threat of excommunication over all members who resort to the *civil process*. A marriage by a magistrate is treated, in the church, as *no marriage*, which thus assumes an attitude of practical defiance of the law. If the marriage is between a Protestant and Catholic the ceremony of marriage, if done under Protestant auspices, is also regarded by the church as nugatory and must be repeated before some proper priest or prelate before any marital relations between the parties has taken place—otherwise the marriage, in the Roman sense, is utterly void and sacrilegious.

The fee proper to pay an officiating clergyman is five dollars to twenty-five dollars, according to the ability of the bride-groom. Sometimes more is given, but, all above the sums named is merely ostentatious; and any clergyman of good standing would regard ten dollars as an ample reward for his services, providing he has not been put to trouble or traveling expenses. In this event all such expenses and loss of time should be considered and fully compensated. If the marriage is performed by a justice, the law prescribes his fee, but this being merely nominal, only those pay the stipulated fee who are unable to pay any more. If a justice is called to officiate out of his office he should be paid as much as any minister.

To the ceremony itself we hereafter advert.

THE TROUSSEAU.

As preliminary to a marriage, the matter of a bride's *trousseau* (clothes outfit) is to be considered. This is provided by the bride's parents, and, of late years, has become one of the announced or published features of marriage in "high life." In many cases the entire bridal outfit has been purchased in Paris, and ostentatiously advertised—not a very sure sign of good taste. "Shoddy" does many things which judicious people will be very slow to emulate. A modest couple will dread the publicity which a certain class court, and the well-bred bride will be unlikely to exhibit her garments to the inspection of the Paul Prys of the press.

A *trousseau* may be very simple or very elaborate ; it may be made at home or ordered ready-made at several prices of any one of the great dry-goods bazaars of the cities; or it may be bought ready-made in London or Paris. The most economical and satisfactory arrangement is to buy the goods and have every dress, skirt, chemise, gown, etc., made at home, or under the bride's inspection. Perhaps her own nimble fingers, or those of the loving mother, will aid in the sweet task. Choice bits of needlework and lace, of embroidery and stitching, will then become treasures which the wearer will long preserve in memory of the great event of her life.

It is still customary, in country circles, for the bride to bring, as part of her dower, beautifully pieced quilts, a few choice sheets and pillow-cases, and sometimes a full bed outfit. This is a good old custom, which we are sorry to see on the decline.

It is not improper—indeed is proper—for the bridegroom to provide all the table and house linen beforehand, if the young people are soon to begin housekeeping, which we would earnestly advise all young couples to do. The growing habit of boarding, the first two or three years of married life, is a *bad* one, making many a heart ache. Boarding, at best, is a restricted, dependent life : it dwarfs the tastes, hurts the temper, encourages indifference to home comforts, and, in many—alas, too many!—cases, produces a love for idleness and society, which is sure to lead to unhappy results.

PRESENTS.

The ostentatious parade of gifts, on the wedding occasion, is

one of the vulgar evils of the day. Many a person is invited to a wedding merely because it is suspected or expected that he or she will send in a nice present. This is, of course, downright imposition, and persons of proper spirit will weigh well a bride's claim upon them before purchasing the expected piece of silver, china, or jewelry.

But, it is a very pleasant occasion for the real friends of the bride to express their regard; and it is a privilege which no abuse of the custom can abolish.

Presents from such friends may be sent in several days before that announced for the nuptials. The reception of these gifts affords the bride exquisite pleasure, even where the gifts themselves are only some modest memento or souvenir of affection—a book, a vase, a handkerchief, a fan, a pair of gloves, a lace collar, a bracelet or ring. To a right-minded person the article is not regarded for its money value, but because it is a mark of affection or true regard.

In any event these gifts ought to be in accordance with the means and in harmony with the tastes of the recipients. Nothing is in worse taste than to send some gorgeous ornament for a house where it will be out of keeping with all the rest of its belongings, and only serve for a monument of the vulgar ostentation of its donor. We happen to know of an instance of a most elaborate and ornamentally-decorated jewel-box, which was presented to a young bride who was very blooming and very lovely, but had not a jewel to bless herself with.

If people do not know what to send, or what the young couple require, *they should ask, quietly, of some member of the household*; for nothing is more annoying than to give or receive duplicate presents. We have known instances of five butter-knives, three soup-ladles, and a couple of tea-urns being presented to a young couple just starting in life.

BOUQUETS.

The bride's bouquet should be composed exclusively of white flowers, such as gardenias, white azaleas, or camelias, with a little orange-blossom intertwined. It is the privilege of the bridegroomsmen to procure and present this to the bride.

It is generally considered a delicate attention on the part of the bridegroom to present a *bouquet* to his future mother-in-law. This may be composed of choice variously-colored flowers, while those of the bridesmaids—which are, of course, provided by the parents of the bride—should be white, with an edging of pale blush roses.

But where such flowers can not be secured—as often happens in the country—homelier blossoms will answer, or even a few leaves of geranium and sprigs of evergreen. Flowers seem so especially adapted to wedding occasions that to be without them is like shutting out the good angels. The attentive bridegroom will try and see that the supply is forthcoming.

THE BRIDESMAIDS.

This is *the* question—whom shall they be? To a bride of many charming and intimate friends, the choice is, at times, a delicate matter; but no young lady has a right to feel offended if she is not one of those chosen—such ill-humor would be unpardonable.

The bridesmaids are usually selected first, from the unmarried sisters of the bride; next, from her cousins; lastly, from her intimates. The head or first bridesmaid is generally supposed to be her dearest and most intimate friend. Occasionally the sisters of the bridegroom are asked to assist as bridesmaids—but it should be borne in mind that the bride's own sisters always take the precedence.

The number of the bridesmaids, of course, must be governed by circumstances. Four is a good number, though more are frequent. An *even* number is commonly selected; but, some are capricious, and prefer an *odd* number.

The dress of the bridesmaids is usually of some light white material, such as *tulle*, or tarlatan trimmed with some gay color of a light hue. They frequently wear wreaths and vails, but of course of a more light and less costly character than that of the bride. It is not unusual for half to adopt one kind of trimming to their dress, and the rest that of a different hue; but it is more strictly *de rigueur* for all of them to be dressed alike.

[Exception to this rule may be made when there happen

to be any young bridemaids—say eight or ten years old—for these are considered in the light of attendant fays on the bride, and are generally costumed with as much flouncing and frilling, and with their frocks as short, as is consistent with our notions of fairydom and propriety in the nineteenth century.]

In both France and Great Britain it is customary, in "gentel" circles, for the father of the bride to provide her attendant maids with their dresses, and they stay at the bride's house for the week previous to the ceremony, in order to assist the bride in all her needs and duties. But, in this country, the custom is for the young ladies attendant to furnish their own dresses, but it is proper for the bride's father, or even the groomsman, to provide the ladies with gloves. These young ladies will assist the bride and her mother in sending out cards when they are issued. It is also their privilege to dress the bride on the morning of the wedding, so that the head bridemaid should be sure to be up in good time, and see that her assistant nymphs are so too, on that eventful occasion, as nothing is worse than hurry at such times.

Better have the bride ready half an hour too soon than even ten minutes too late.

THE BRIDEGROOMSMEN.

The number of these are always equivalent to the number of bridemaids. These gentlemen have mostly nothing to do but to make themselves agreeable and to dress well, except the principal groomsman, and certainly his office is no sinecure. He has to accompany the bridegroom to church, if there the ceremony is performed, to see that every thing is right; he also takes charge of the ring, in order to hand it to his friend at the right moment; it is, too, his duty to undertake all the arrangements for his friend on the eventful day, and to see that they are all properly carried out.

The dress of the groomsmen should be similar to that of the bridegroom, the only difference being that their costume—say in the matter of cravats—should be a shade *darker* than his.

THE BRIDE.

The cynosure of all eyes of course is the bride—the devo-

tee, who is about to *take the veil for life*; not to retire to a cloister, but to take upon herself the noble vows of wifehood—perhaps those of motherhood. She is the “town talk,” all in a pleasant way, but even that is not calculated to compose her excited nerves, and, as the momentous day approaches, she becomes a prey to hopes, fears and unrest that is, at times, very painful. The parents and bridesmaids will strive to their utmost to allay this feverish excitement, by doing all that is to be done, and by shutting out from the bride's ears as much of the day's gossip as possible.

The bride should retire to rest early, on the evening preceding the wedding. At some houses they give a ball the night before the marriage takes place; this, however, is in the worst possible taste, as it not only prevents many little arrangements, which are of necessity obliged to be put off until the last moment, being carried into effect, but keeps the whole house in a state of hurry and ferment at the very time all require rest and quiet.

The bride, in our “upper circles,” generally takes breakfast in her own room, after which she resigns herself to the tender mercies of her maidens to be dressed for the altar.

After she is dressed, she remains in her room till her carriage is announced (if the wedding is to take place in a church), which is invariably the last to leave the house, and in which there is but one other occupant besides herself—namely, her father, or the person who is going to give her away.

With regard to the dress of the principal character in the drama of the day—for we must remember that the bridegroom occupies quite a secondary position on the occasion—it is impossible to lay down any distinct rule. According to the present fashion in wealthy circles, the attire is that of a white moire antique dress, with a very long train, or a plain white silk, with a lace skirt over it: wreath of orange blossom and Honiton lace vail, descending almost to the ground. Of course, the gloves should be white, and the shoes or boots of white kid, or white satin, as the case may be.

What is customary in one quarter, however, is not binding in another. In many cases a white moire antique would be simply out of place, and a white mull in place; or when this

is not attainable a book muslin will answer. These articles are all preferable to white tarlatan—which is the proper goods for the bridemaids. The maids, of course, must be careful not to dress superior to the bride, even though they are well able to afford costly attire.

It is now customary for the bride to make some little present to the bridemaids on the wedding morn. These should generally consist of some trifling article of jewelry—not too costly—for it should be borne in mind that the gift should be valued rather as a memento of the occasion it commemorates than for its own intrinsic worth.

THE BRIDEGROOM.

In cities, the costume for marriage occasions changes with varying fashions. For a season it was *style* for the bridegroom to appear at the altar *in blue dress-coat and brass buttons*, but, the good taste of the older style is preferable—viz.: black *dress-coat*, white vest, black trowsers, white kids, lilac-colored cravat, patent-leather boots, with sprig of orange blossom in the button-hole.

The bridegroom ought not to meet the bride on the happy day until he joins her at the approach of the ceremony.

It is customary for the bridegroom to make some little present to his first groomsman—say a scarf-pin or ring—as an acknowledgment of services rendered and as a reminiscence of the happy day.

The marriages solemnized in churches are generally so girt around with ceremonies, that the parties are required to have *rehearsals* in order to get through with the affair without confusion or mistake. The service of the Episcopal church is one that must be studied beforehand, and a rehearsal is not amiss, to give assurance to both bride and bridegroom. For that service see Book of Common Prayer.

It may be noted as curious that the fourth finger of the left hand has always been the ring-finger. For this many reasons have been assigned. Here is an anatomical one. “ It is said to be the only finger where two principal nerves belong to two distinct trunks. The thumb is supplied with its principal nerves from the radial nerve, as is also the forefinger, the middle finger, and the thumb-side of the

ring-finger, while the ulnar nerve furnishes the little finger, and the other side of the ring-finger, at the point or extremity of which a real union takes place. It seems as if it were intended by nature to be the matrimonial finger." This is ingenious, but probably the finger was chosen only as being less used than the others, and because, as it can not be extended to its full length alone, but only in company with some other finger, greater security is afforded to the ring on it than would otherwise be obtained.

It is but a trivial matter it is true, but it would save a world of confusion if both the bride and bridegroom would recollect to take their gloves off before the commencement of the ceremony. The head bridemaids holds the bride's *bouquet* and glove during the ceremony; the latter she is at liberty to keep, for it is said to be invested with some mysterious charm for the purpose of bringing back renegade lovers.

Where parties do not leave the church direct from the altar, as is frequently done in this country, it is customary and necessary to the complete Episcopal Church ordinance, for the bridegroom, at the conclusion of the marriage rite at the altar, to give his arm to his bride, leading the way to the vestry-room, followed by the groomsmen and bridemaids, the parents and most intimate friends. Once in the room it is *then* for the bridegroom to raise the bride's vail and kiss her, a signal for others to do the same.

In other churches than that of the Protestant Episcopal, the kissing is done at the altar—in which case the clergyman who performs the ceremony bestows his kiss on the bride's forehead, or right cheek, immediately after benediction. Then the bridegroom kisses the bride's lips and the rest of the bridal party do likewise.

The retirement into the vestry-room is to sign the marriage-certificate, which, in England, it is absolutely requisite to sign, and thus each church possesses a record of great genealogical interest, and of infinite value in law. But, in this country of diverse denominations and indifference to precedent, such registers are not kept in half the churches—the more is the pity! Where no such record is kept, of course the signature ceremony is not required.

THE CERTIFICATE.

The minister's or justice's certificate of marriage it is of prime importance to obtain. This is the business of the "best man," who sees that it is forthcoming, without delay, and having examined it carefully to see that is correct, presents it to the bride, whose sacred charge it becomes ever thereafter. The loss of this certificate has cost many a heartache to injured wives and defrauded heirs. Therefore preserve it as the apple of your eye.

AFTER THE CEREMONY.

In leaving the church, the party passes down the aisle by couples, with locked arms, the married pair first.

The carriages move off, led by that of the bridal pair, proceeding to her residence, where it is customary to hold a short *levée* upon which all friends attend who have been served with cards; or, if no cards have been issued, then all friends are expected to call who can do so. There refreshments are provided, and if no *infair* party or reception is to be given, then the tables are spread with the bridal cakes, which are served to the guests. The calls of friends should be brief, as it is to be presumed that the bride is greatly excited and tired with her exertions, and she should be permitted to retire to her own apartments at an early moment after the ceremony, for a season of rest.

THE WEDDING BREAKFAST.

It is now the custom to solemnize marriages in the forenoon—say at eleven o'clock; then to hold the congratulatory *levée*; then to have the marriage breakfast. This admirable arrangement is worthy of all acceptance, when it can be followed, particularly where the married pair are to depart that day on their bridal tour or trip.

The breakfast is laid, where it is feasible, in a horse-shoe shape. The bride and bridegroom occupy the post of honor, namely, at the apex of the horse-shoe: the bride sitting on her husband's right. He being supported by the head bride-maid and best man, and she by her father and mother.

The rest of the guests are arranged according to relationship and precedence—the names, however, should be all

placed on the plates beforehand, in order that no mistake may be made. It would be well to get two old friends of the family to sit at the two ends of the table, in order that the guests at that part may be properly looked after.

The wedding-cake, we should observe, is usually placed in front of the bride, and it is the duty of the head bridemaids to make the first stab therein: after which it is taken off the table, cut up on the sideboard and handed to the guests.

After the cake has been handed, it is generally customary that the speech-making should begin.

It is commenced by the father of the bride, who proposes the health of the bride and bridegroom; the latter replies, and proposes the health of the bridemaids, to which the bridegroomsman responds. As this is generally considered *the* speech of the day, the gentleman to whom it is intrusted should endeavor to make it as telling and pointed as possible; this only adds another to the difficult duties this hard-worked individual has to perform.

The bridegroom then proposes the health of the father and mother of the bride; the father, on returning thanks for the same, proposes the health of the clergyman who officiated at the marriage ceremony.

Several other toasts follow, such as the parents of the bridegroom, the bridegroomsman, etc., etc. These, however, are optional, and may be varied according to circumstances.

Very often it happens that before the breakfast is concluded the bride rises, and, accompanied by her mother and bridemaids, retires to put off her wedding garment and to don her traveling dress. She is soon afterward followed by the bridegroom, who is again assisted by his most indefatigable best-man to change his coat and pack his portmanteau.

The rest of the guests stroll about in the most uncomfortable manner, and do not know what to do with themselves. It appears to be uncertain whether the breakfast is finished; the ladies do not know whether they should go into the drawing-room or stop where they are, so half do one, and half the other, while the gentlemen form themselves into knots, talk over the events of the day, and take wine with one another.

At last, however, there is a general stir, and the intelligence is whispered about that "The bride is going." The carriage is

at the door, and the luggage has been carefully packed therein. All the company turn out into the hall to see the start, and say "Good-by" to the bride. She then kisses her friends, and the bridegroom nearly has his hand squeezed off by the hearty parting grasps with which he is saluted, and the happy pair drive off amidst the hearty cheers of their friends, and a shower of slippers—which the bridesmaids should take care to provide beforehand!

"CARDS" OR "NO CARDS."

There is no inflexible rule in regard to cards of invitation to a wedding, or to the reception that follows, or to the regular list of callers whose acquaintance it is the wish to retain. If cards are issued, great care must be taken to have the list prepared so long beforehand that, by frequent examination, no friend may be overlooked. It is a common custom to omit all written invitations, and in the newspaper announcement of the marriage, to add, "No cards." By this, all friends of the bride and bridegroom are expected to call without further invitation. If, among these callers, there are people whose acquaintance or companionship it is desirable to drop, the call need not be returned by the bride—which will, of course, end the intercourse; or the husband may dismiss any of his bachelor associates by neglecting to ask them to his house. Many a man has, in his single state, contracted friendships or acquaintance with those with whom it is improper to associate, on terms of friendship, after marriage. It is, therefore, a custom at which none has a right to take offense, for a young married man to select from his associates such as he proposes shall have the *entrée* to his house. This is done, where "no cards" are issued, by a verbal request to call, or invitation to an evening reception, or other attentions whose meaning can not be misapprehended.

Where cards are issued for the wedding, the ordinary form is to have an engraved copper-plate (or a nicely-printed form) of each, viz.:

ALBERT HASTINGS.

ISABELLA WARD.

These two cards are then tied together with a white satin ribbon, and inclosed in an envelope embossed with the monogram "H. W." (in combination.) If the marriage is in church, then a third and *larger* engraved card is also put in the envelope, viz. :

CHURCH OF ALL SAINTS.

Bordentown, N. J.,

October 12th, 1869, at eleven A. M.

If, however, the wedding is to be celebrated at the bride's or a friend's house, this third card should say :

MRS. HENRY WARD,

At home Thursday, Nov. 10th, at eleven A. M.

Another form, and a very proper one, is the wedded name of the pair, and the bride's maiden name in smaller letter, in the left-hand corner of the card, viz. :

MR. AND MRS. ALBERT HASTINGS.

ISABELLA WARD.

This is inclosed in an embossed envelope, along with a second card, giving the time and place, as above.

There are "styles" in wedding cards as in other cards, and the copper-plate engraver always will supply not only the form but the entire series of cards ready enveloped for directing. This saves a deal of trouble to those who do not object to the slightly increased expense over the old form and usage of *writing* the entire series.

Marriages are sometimes solemnized very privately, for various good and sensible reasons. No cards are issued until the young couple are ready to "receive," when cards are issued accordingly. If the reception is to be a formal party or *levée*, the form would be two cards—one, of the married couple, and another of the friend or relative at whose house the *levée* is to be held. If the young married people do not wish to receive until they are in their own house, it is proper to defer

their invitations, if the date is not later than two months from the marriage. If longer deferred, the friends will conclude that they wish for no company—that they have “cut” all their general acquaintances, and design to confine their association to those who may have received private or special invitations to call. The public is excusable for standing upon ceremony with the newly married, for, as marriage essentially changes relations, it is for the public to await a proper signal before venturing to resume the former social relation.

NOTES CONGRATULATORY.

The custom of writing notes of congratulation to a newly-wedded pair is not one of common observance in this country, yet is a very pleasant one indeed, and ought to be revived. If Americans made more of the nuptial occasion—paid it more honors and dwelt longer upon its festival season—it might, possibly, give us a more profound regard for the con-nubial estate. We are only too painfully impressed with the fact that much of the old-time reverence for marriage is wanting among us; and the shocking frequency of divorces proves that, not only are our marriages lightly contracted, but that our laws are exceedingly lax in their construction of the binding force of the marriage obligation. Every good citizen ought to do all in his power to correct what is confessed to be a growing evil, viz.: the laxity of the marriage tie. No better course can be pursued than for happily-married people to welcome to their Free Masonry the newly-wedded couple, and to encourage in them the virtues of a faithful and beautiful *home* life. Notes congratulatory are eminently proper from the long married as well as from the single friends of the couple just linked, “for better or worse,” in the marital bond.*

* For the forms of such notes, see “Beadle’s Dime Ladies’ Letter Writer.”

AFTER MARRIAGE.

SOMETHING TO BE READ TWICE.

Life after marriage soon settles down into the placid, even current; to maintain the excitement of the season of courtship and marriage is quite too much of a strain on the nervous system. The *home* feeling comes along quickly in all hearts not tainted with diseased ideas of the marriage relation. The wife *longs* for the husband's society even more than in the early moments of their union; and it is the husband's duty to gratify that longing to the utmost—to be with his wife as much as possible—to take her out riding, walking, visiting—to accompany her to places of amusement, to church, on journeys, etc. He who, having won a devoted heart, leaves the bride much to herself, does a great wrong, and is taking the first steps in alienating her from him. He being the man, has *all* things in his favor; the world of business or pleasure is open before him at all times; he hourly meets friends, and is so engrossed that time passes, he scarcely knows how. But she—the wife of his choice—is compelled by destiny and social usage to move in a narrow world—so narrow that, frequently, the four walls of a room define its limits. Her pursuits are the monotonous, everyday duties of the house. Her means for enjoyment are so circumscribed by custom and circumstances that they are barren indeed if he, her husband, forgets or neglects to open the way to her. He that does so forget or neglect is either profoundly ignorant of woman's nature, or he is profoundly indifferent—therefore is a cruel, selfish man.

There is but one way to happiness in the married state—*to strive for it.* Each sacrificing for the other, makes home the happiest spot on earth—each neglectful of the other, renders home a cheerless place, that, ere long, must become home no longer.

Horatio Alger, in his "Friendships of Women," devotes a chapter to the relations of husband and wife, some portions of which are so much to the point here, that we repeat:

"Let a husband be the true and pure guardian of his family, laboring always to adorn himself with the Godlike gems of wisdom, virtue and honor; let him bear himself in relation to his wife with gracious kindness toward her faults, with grateful recognition of her merits, with steady sympathy for her trials, with hearty aid for her better aspirations, and she must be of a vile stock if she does not revere him and minister unto him with all the graces and sweetness of her nature.

"Let a wife, in her whole intercourse with her husband, try the efficacy of gentleness, purity, sincerity, scrupulous truth, meek and patient forbearance, an invariable tone and manner of deference, and if he is not a brute he can not help respecting her and treating her kindly, and in nearly all instances he will end by loving her and living happily with her.

"But if he is vulgar and vicious, despotic, reckless, so as to have no devotion for the august prizes and incorruptible pleasures of existence; if she is an unappeasable termagant or a petty worrier, so taken up with trifling annoyances that wherever she looks 'the blue rotunda of the universe sinks into a house-wifery room'; if the presence of each acts as a morbid irritant on the nerves of the other, to the destruction of comfort and the lowering of self-respect, and the draining away of peace and strength, their companionship must infallibly be a companionship in wretchedness and loss.

"The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding vociferation, an incessant issuing of superfluous prohibitions and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of rankling or exploding resentments. The blessed antidotes that sweeten and enrich domestic life are refinement, high aims, great interests, soft voices, quiet and gentle manners, magnanimous tempers, forbearance from all unnecessary commands or dictation, and generous allowances of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance, not as a collar, but as a garland. The Graces are never so lovely as when seen waiting on the Virtues; and, where they thus dwell together, they make a heavenly home.

"No affection, save friendship, has any sure eternity in it. Friendship ought, therefore, always to be cultivated in love itself, as its only certain guard and preservative, not less than as the only sufficing substitute in its absence. A couple joined by love without friendship, walk on gunpowder with torches in their hands. Shall I venture to depict the sad decay which love naturally suffers, and the redemptive transformation which it sometimes undergoes? I will do it by translating a truthful and eloquent passage from Chateaubriand:

"At first our letters are long, vivid, frequent. The day is not capacious enough for them. We write at sunset; at moonrise we trace a few more lines, charging its chaste and silent light to hide our thousand desires. We watch for the first peep of dawn to write what we believe we had forgotten to say in the delicious hours of our meeting. A thousand vows cover the paper, where all the roses of Aurora are reflected; a thousand kisses are planted on the words, which seem born from the first glance of the sun.

"Not an idea, an image, a reverie, an accident, a disquietude, which has not its letter. Lo! one morning, something almost imperceptibly steals on the beauty of this passion, like the first wrinkle on the front of an adored woman.

"The breath and perfume of love expire in these pages of youth as an evening breeze dies upon the flowers. We feel it, but are unwilling to confess it. Our letters become shorter and fewer; are filled with news, with descriptions, with foreign matters; and if any thing happens to delay them, we are less disturbed. On the subject of loving and being loved, we have grown reasonable. We submit to absence without complaint. Our former vows prolong themselves; here are still the same words, but they are dead; soul is wanting in them. I love you, is merely an expression of habit, a necessary form, the "I have the honor to be" of the love-letter. Little by little the style freezes where it inflamed. The post-day, no longer eagerly anticipated, is rather dreaded; writing has become a fatigue.

"We blush to think of the madness we have trusted to paper, and wish we could recall our letters and burn them. What has happened? Is it a new attachment which begins where the old one ends? No; it is love dying in advance

of the object loved. We are forced to own that the sentiments of man are subject to a hidden process; the fever of time, which produces lassitude, also dissipates illusion, undermines our passions, withers our loves, and changes our hearts, even as it changes our looks and our years. There is but one exception to this infirmity. There sometimes occurs in a strong soul a love firm enough to transform itself into impassioned friendship, so as to become a duty, and appropriate the qualities. Then, neutralizing the weakness of nature, it requires the immortality of a principle."

One cardinal principle of a happy home is *content*. Be ever so pleasantly situated, if you are not content, all true happiness is impossible. The source of much misery is the burning desire of young married people to do as others do—to live as others live—to dress as others dress—to go where others go. Their lives are made wretched by *extraneous* things—by too great consideration for immaterial matters. When Jefferson married the widow Skelton, both parties, though well off in worldly means, started out in their wedded life in the most modest way. After the ceremony she mounted the horse behind him and they rode home together. It was late in the evening, and they found the fire out. But the great statesman bustled around and rebuilt it, while she seized the broom and soon put things in order. It is needless to say that they were happy, for they were content. If our young men and women could so far overcome their false pride as to live *within their means*, and be satisfied, thoroughly so, with humble beginnings, we would hear of, and see, vastly less discontent in the world and behold more sunlight in-doors.

The following advice (we know not its source) is so full of good suggestions that every young married man, whether his name is John or Apollo, will do well to paste it in his hat alongside of Poor Richard's Maxims:

"If you should e'er get married, John,
I'll tell you what to do—
Go get a little tenement
Just big enough for two,
And one spare room for company,
And one spare bed within it—
If you'd begin love's life aright,
You'd better thus begin it.

" In furniture be moderate, John,
 And let the stuffed chairs wait ;
 One looking-glass will do for both,
 Yourself and loving mate ;
 And Brussels, too, and other things
 Which make a fine appearance,
 If you can well afford it, they
 Will better look a year hence.

" Some think they must have pictures, John,
 Superb and costly, too ;
 Your wife will be a picture, John,
 Let that suffice for you.
 Remember that the wise man said :
 A tent, and love within it,
 Is better than a splendid house
 With bickerings every minute.

" And one word as to cooking, John,
 Your wife can do the best ;
 For love, to make the biscuit rise,
 Is better far than yeast.
 No matter if each day you don't
 Bring turkey to your table,
 'Twill better relish by and by,
 When you are better able.

" For all you buy, pay money, John,
 Money that very day—
 If you would have your life run smooth
 There is no better way ;
 A note to pay is an ugly thing
 (If thing you please to call it)
 When it hangs o'er a man who has
 No money in his wallet.

" And one thing more remember, John,
 To keep aloof from strife,
 And never, never, NEVER speak
 A cross word to your wife.
 But if you can not keep it back,
 And burnings still require it,
 Go whisper it into your gum,
 And then—go out and fire it.

" And now when you get married, John,
 Don't try to ape the rich ;
 It took them many a tedious year
 To gain their envied niche ;

And if you'd gain the summit, John,
Look well to your beginning,
And then will all you win repay
The care and toil of winning."

Happy indeed are they in whose hearts and minds contentment like this reigns. Why should it not reign in all households? Because first, there is a want of that true love which counts all things immaterial beside that love; and next because the pride of the hour creeps in to taint, and finally to curse, the lives of those who are weak or wicked enough to let in the insidious enemy.

Oh, young man and young woman, beware of that pride as of a pestilence, and so order your ways that you shall be all in all to each other. Let these be your

TWELVE GOLDEN LIFE-MAXIMS.

- Be loving to each other.
- Be trustful of each other.
- Be patient with one and another.
- Be content with what you have.
- Be not envious of what you have not.
- Be cheerful, hopeful, encouraging.
- Be industrious, saving, provident.
- Be watchful against all wastefulness.
- Be never ashamed of your circumstances.
- Be never persuaded against your sense of duty.
- Be temperate in all your pleasures.
- Be pure in word, thought and conduct.

These may well be called golden, for they are as sure a guide to happiness as the sun is a guide to day. If followed and obeyed, the fabled age of perpetual youth would soon be in our midst, for the love that never groweth old is youth perennial.

A TALK WITH THE UNMARRIED.

Get married. A single life is not a complete life. Man and woman were *created* to be together; they can not live apart and be happy in the fullest sense of the word. The sexes are two halves which need to be joined to make a perfect whole. Their physical organization is not more molded into reciprocal and dependent relations than their

emotional nature. Love, felicity, development, can only come by contact and association of the opposite sexes. Hence all signs, all experiences, all attempts to thwart nature prove that man and woman were destined by the All-Wise for the marital estate.

Voltaire said : "The more married men we have the fewer crimes there will be." A very true observation of a deliberate and certainly not very scrupulous judge of men. Another equally good authority, in a *practical* sense, said : "Marriage renders a man more wise. An unmarried man is but half a perfect being, and it requires the other half to make things right ; and it can not be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar, or a bird with one wing, can keep a straight course. In nine cases out of ten, when married men become drunkards, or when they commit crimes against the peace of the community, the foundation of their acts was laid while in a single state, or where the wife is, as is sometimes the case, an unsuitable match. Marriage changes the current of man's feelings and gives him a center for his thoughts, his feelings, and his acts. Here is a home for the entire man, and the interests of his better-half keep him from falling into a thousand temptations to which he would otherwise be exposed. Therefore the friend to marriage is a friend to society and to his country."

Every young man who has the right idea of life, starts out in life with the expectation of some day having a home of his own and a sweet wife to preside over it. The man who sets his face against marriage is not to be trusted. He has a *rotten spot* somewhere in his nature ; beware of him ! Not surer is a pit on the face a sign of small-pox than cynicism of man or woman against marriage a sign of moral obliquity. Trust not to the *purity* of a such a person !

Indeed, this sign-mark of deformity is blazoned on the forehead of every man who speaks ill of woman, as a sex, and regards her virtue and honor lightly. At a recent jubilee dinner in New York, (at which no ladies were present, as is the case, alas, with too many jubilee dinners,) a man—we can not say a gentleman, for such he certainly was not—in response to the usual toast, "Woman," referred to the sex in terms

of disparagement, and had the effrontery to assume that the best among them were little better than the worst, the chief difference being in the surroundings.

At the conclusion of this speech, a gentleman present rose to his feet and said : "I trust the gentleman in the application of his remarks refers to his *own* mother and sisters and not *ours.*"

The effect of this most just and timely rebuke was overwhelming, and the maligner of women was covered with confusion and shame.

This incident serves an excellent purpose in prefacing a few words which we have for the ears of young men.

Of all the evils prevalent among young men we know of none more blighting in its moral effect than the tendency to speak slightingly of young women. Nor is there any thing in which young men are so thoroughly mistaken, as the low estimate they form of the integrity of women—not of their own mothers and sisters, thank God, but of the others, who, they forget, are *somebody else's* mothers and sisters.

As a rule, no person who surrenders to this debasing habit is safe to be trusted with any enterprise requiring integrity of character.

Plain words should be spoken on this point, for the evil is a general one, and deep rooted. If young men are sometimes thrown into the society of thoughtless and lewd women, they have no more right to measure all other women by what they see of these than they would have to estimate the character of honest and respectable citizens by the development of crimes in the police courts.

Let young men remember that their chief happiness in life depends upon their utter faith in women.

No wordly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak slightingly of women.

And young women, too, are not blameless in the sin they not infrequently commit, in distrusting all young men. A woman who will look at life in a mercenary way is a selfish, mercenary person, of course; but it is not more indicative of

a want of heart, than the assumption of the impurity of all men is evidence of a bad nature. There is, among men, we know, less virtue than among women, owing not to the fact that they are by nature less pure, but to the fact that their temptations are infinitely more numerous. Indeed, these temptations commence in early life, when the boy is thrown in contact with badness from which girls almost entirely escape; and the wonder is, considering the variety and insinuating character of these allurements to vice, that so many young men are uncontaminated. That many are uncontaminated we know; and we know, too, that to a great number of men who have tasted a certain sin it becomes repulsive—they loathe it—and they become the best of friends to the other sex.

A large class of "fast" young men exist, whose course of conduct is highly censurable. They are chiefly those who, having seen sin face to face, are too weak to throw off the fascinating influence. The sins of this class have been magnified by the press and pulpit, we are convinced. If you make the acquaintance of this "fast" young man, in two cases out of three you find him full of estimable qualities, and learn that he is ashamed of himself. Young ladies, however, will keep these men at a distance. If compelled to associate with them, let there be nothing but courtesy toward them; familiarity or cordiality would bear a misconstruction, and a woman's own self-respect forbids that she should, at any time, overlook debauchery. If she uniformly would treat the young men of known dissolute associations with marked reserve, it would assist in their reform; but, we are not of those who would heap contumely and scorn on the delinquents, for that, in nine cases out of ten, will but confirm their habits. The advice of a wise father, or of a watchful brother, or of a lady of experience in society, it is always well to heed, for they are far better and safer judges of a man's character than the unsuspecting maid.

One of the most frequently-urged excuses for bachelorhood, is that of "I can not afford to marry." This is, however, a pitiful excuse at best; and he who intrenches himself behind it will be found, in most instances, to have expensive habits, with a strong vein of selfishness in his nature. It is true that many

young women are educated in an expensive style of living; that *they* are unfitted for a poor man's home; but, young man, the world is too wide, and too full of estimable young women fitted to adorn your home for you, to refer it all to those women of fashion, or those pampered children of the few rich. In our opinion, if you were ever so well able to support an expensive style of living, these females are not the most desirable mates. The girl of industry, the girl who knows what life *is*, by her trials and experience, is far more safe with your happiness, than she whose ideas of life have been learned in novels, fashionable boarding-schools and at watering-places. Any young man of good principles and his hands to carve his way, is *stronger* for the battle with fortune, with a good wife at his side, and he who regards marriage as an "expensive luxury" is not likely to find single blessedness a less *expensive* mode of getting through the world.

There are advertised many books devoted to the physiological relations of the sexes, which the newly married or those contemplating marriage are asked to consult as authority upon certain delicate subjects. We have examined a considerable number of these books, and find them almost without exception worthless, or worse, for many of these actually pander to a vicious taste. There is, indeed, great need of a more general distribution of knowledge regarding the laws of life and health; and to those entering upon the wedded life it is certain that a clearer understanding of the woman's physiology would be productive of real good—would avert much of miserable health, much unhappiness of mind. But, despite the enormous sales of the books referred to, there is to-day just as much ignorance upon these things as there was forty years ago, which is a proof positive of their worthlessness: while the appalling progress of "private" medical practitioners—the rapidly dwindling away in the numbers of children composing families—the openness and candor with which medicines to procure death to foetal life are advertised and sold—the multiplication of devices to arrest or to thwart the propagation of the race—all prove that the books named have some other mission than the dissemination of wholesome knowledge on an important theme.

To parents the child should turn for its wisest counsel in

worldly affairs: why not, also, for counsel in affairs of far more interest to the child that is to enter into the marriage estate? We hold, indeed, that every mother is remiss of her duty who does not advise her daughter upon matters which the mother has learned through much suffering, and it is not only a false but a *wicked* modesty which prevents this confidential communication. It is equally the right and duty of the father of the bride to confer with the newly-wed son-in-law, and to enjoin upon him certain laws and relations whose value the father has been years in proving. But, where all this counsel is wanting, both the young people contemplating marriage should seek the advice of their family medical adviser, who will generally not only give them necessary and proper information, but, will suggest to them such sources of knowledge as will answer all their needs. Let not timidity or modesty prevail to prevent this search for the mysterious knowledge—mysterious because so sacred; for the future will exact many a shekel of pain, many a talent of suffering, for the failure to obtain the key to the mystery.

"Marriage should not be entered upon without a full knowledge of its physiological laws, else much domestic misery may be expected," says an eminent authority. Obtain that knowledge without fail.

MISCELLANEOUS.

There has been invented a kind of *signal code* of the handkerchief, fan, cane, etc., which, of late, appears to have obtained recognition in society, but to what extent, it is hard to determine. It is certain that a familiarity with the "*code*" will enable parties to *telegraph* much information to one another, but the fact that another person in the room, or on the street, may understand the code and read the communication, renders the use of this medium of conversation not altogether safe as to secrecy. We append the sign-code, however, as far as adopted or recognized, that it may be studied and used by those who care to resort to its use.

LANGUAGE OF THE HANDKERCHIEF.

- Drawing across the lips—Desirous of an acquaintance.
- Drawing across the eyes—I am sorry.
- Taking it by the center—You are too willing.
- Dropping—We will be friends.
- Twirling in both hands—Indifference.
- Drawing it across the cheek—I love you.
- Drawing through the hands—I hate you.
- Letting it rest on the right cheek—Yes.
- Letting it rest on the left cheek—No.
- Twirling it in the left hand—I wish to be rid of you.
- Twirling it in the right hand—I love another.
- Folding it—I wish to speak with you.
- Flirting it over the right shoulder—Follow me.
- Opposite corners in both hands—Wait for me.
- Drawing across the forehead—We are watched.
- Lifting it to the right ear—You have changed.
- Letting it remain on the eyes—You are cruel.
- Winding around fore-finger—I am engaged.
- Winding around third finger—I am married.
- Putting it in the pocket—No more at present.
- Crumpling up in the hand—I am impatient.

Tying a knot in one corner—Don't tell too much.

Tying a knot in the middle—There will be trouble; or, there are other eyes upon you.

Twisting and then doubling—Let us go together.

Flirting it over the left shoulder—You have deceived me.

Tossing it up and catching it in both hands—Come at once.

Touching right eye twice—Repeat your last signal.

Worn in the belt—Bound to you.

Biting it—I am very angry with you.

Shaking it slightly—You are a flirt.

Holding up, and then dropping in lap—Forgive me.

Folding and then unfolding it—I have something to tell you.

Doubling and striking left hand with it—Don't you dare.

Two distinct shakes—Stay where you are.

Clasping it to the heart—I love you to distraction.

Waving from both hands—Signal of distress—Come and help me.

Holding it up without waving—I wait for you.

Touching the lips, and then waving—Good-by, dear.

Twisting it around the wrist—I would kiss you if I dared.

Placing it under the arm (at armpit)—I'll dance with you; I'll go home with you; I'll be with you. [This signal, in fact, implies very cordial or close relations of the parties, and as it is easily given in assemblies without attracting attention, is now used freely to make appointments.]

Of course this code can be so modified by private understanding between two persons as to become unintelligible to others. This renders the communication at once secret and secure. It is said that such private codes are established among the ladies and their confidantes, in fashionable circles in the cities—an imported idea, for, like most of our fashionable novelties, the code comes to us from court-circles in France.

But, one thing must not be overlooked by any person learning this code given above, which is this: Many a lady may make a signal *entirely unawares*, because it is almost impossible to use the handkerchief at all and avoid every motion here indicated. The proper rule to pursue, is to see from the lady's demeanor that the motion is *meant for a signal*. It is

better, in fact, not to notice the first signal. If the lady is in earnest, she will repeat it.

Where the code is used by the gentleman, it should be with extreme caution, because likely to attract attention. But a lady, by having the handkerchief constantly in her hand, can use the same freely without arresting notice.

LANGUAGE OF THE FAN.

The code-signal for the fan, as far as we are certain of its acceptance by ladies, is as follows :

Fan fast—I am independent, or not engaged, or I want a partner.

Fan slow—I am engaged.

Fan with right hand in front of the face—Come, haste ; or, let us retire.

Fan with left hand in front of the face—Leave me ; or, enough of this.

Open and shut—Kiss me when you will or can.

Open wide lying flat in the lap—Love.

Open half—Friendship ; or, I am your friend.

Shut—Hate.

Swinging the fan—Can you see me home ?

Fan by the right cheek—Yes.

Fan by the left cheek—No.

To carry in the left hand—Desirous of getting acquainted.

Rap the left palm with it thrice—Will correspond with you.

Carry with handle to lips—I will flirt with you.

Folded close in the hand—We are watched.

Thrust in pocket or belt—Enough of this ; or, we'll meet again.

Striking knee with closed fan—I'll answer another time.

Holding fan by tassel or cord—Keep your appointment ; or don't be late.

Swinging fan around rapidly—I'm impatient ; or, let us get away from this.

Using when half open and half shut—I'm undecided ; or, I'll think of it.

Laying it against the heart—I'll write to you ; or, I'll be glad to hear from you by letter.

Holding it open before the eyes—Say it again.

This, like the handkerchief code, can be modified by private arrangement, but it is not so desirable as the handkerchief signal, because it is not only less pliant but is more likely to attract observation. But, the fan is a pretty toy, and in a pretty woman's hand is capable of much pretty manipulation.

LANGUAGE OF THE CANE.

Why not of the cane, if the handkerchief and fan can play their part in sign language? This code is not very elaborate, and, as far as accepted, is as follows:

Throwing it around the fingers in the left hand—I wish to speak to you; or, let me meet you.

Throwing it around the fingers in the right hand—Desire an acquaintance; or, who is he or she?

Putting the head in the mouth—I love you.

Knocking it with great force on the ground—I hate you; or, I hate him or her.

Holding it top and bottom in both hands—Wait for me.

Putting it on the right shoulder—Follow me.

Putting it on the left shoulder—I'm engaged.

Dragging it behind, on the ground—We will be friends.

Handing it to a person by the lower end—I will accept you.

Handing it to a person by the head—I reject you.

Holding it in both hands and bending it—I love another.

Holding it bottom upward, in front of you—My heart is thine.

Holding it in both hands across the shoulders—Look at me.

THE LANGUAGE OF FINGER RINGS.

In case of a gentleman wishing to marry—literally in the market with his heart—he wears a plain or chased gold ring upon the first finger of the left (or heart) hand.

When success attends his suit, and he is actually engaged, the ring passes to the second finger.

After marriage it passes to the third finger.

If, however, the gent desires to tell the fair ones that he not only is not "in market," but he does not design to marry at all, he wears the signet upon his little finger, and all ladies may understand that he is out of their reach!

With the fair sex the "laws of the ring" are:

A plain, or chased gold ring on the little finger of the right hand, implies "not engaged," or, in plainer words, "ready for proposals, sealed or otherwise."

When engaged, the ring passes to the second finger of the right hand.

When married, the third finger receives it.

If the fair one proposes to defy all sieve of her heart, she places the rings on her first and fourth finger—one on each, like two charms to keep away the tempter. It is somewhat singular that *this* disposition of rings is rare!

WEDDING ANNIVERSARIES.

Anniversary weddings appear to be yearly growing into more general favor. They may be made pleasant festivals if it only be well understood that etiquette and good breeding do not demand the acknowledging of an invitation to these weddings by presentation of valuable gifts. Members of the family, or very intimate friends, are the only persons from whom such gifts may be received. Invited guests need not absent themselves from such agreeable entertainments because a false conception requires them to contribute costly presents. For amusement or sociability, trifles in paper, tin or wood may be offered by casual as well as personal friends on the occasion of the commemorated weddings.

THE PAPER WEDDING.

The first anniversary of the marriage is honored by but few. Invitations have been issued on peculiar styles of gray paper, resembling thin pasteboard. The presents in keeping are paper, books, portfolios, engravings, etc.

THE WOODEN WEDDING

is the fifth anniversary. The invitations are printed on thin cards of wood, about as thick as four-sheet Bristol board.

THE TIN WEDDING

is the tenth anniversary. Invitations have been issued on tin, but the most artistic style is printed in oxydized tin bronze, or in black, on large unglazed card or note sheet, with monogram in dull silver on invitation and envelope. A field of tin bronze

on the lower half of the note sheet, with letters in black, produces a pleasing effect.

THE CRYSTAL WEDDING

is the fifteenth anniversary. It has not been frequently celebrated in this country. Cards have been printed on crystallized paper, with envelope to match, and the monogram has been in silver relief.

THE LINEN WEDDING

has been inaugurated for the twentieth anniversary, and, should any be observed, an invitation on linen in gold would be appropriate.

THE SILVER WEDDING

is the twenty-fifth anniversary. It is very popular, and has been at times observed with a repetition of the marriage ceremony. The invitations are on the finest note paper, printed in silver.

THE GOLDEN WEDDING

is the fiftieth anniversary. The invitations are on paper, printed in gold.

THE LANGUAGE OF FLOWERS.

THE Language of Flowers is exceedingly significant. It is capable of a wide adaptation, and can be used as the medium of intercourse to an extent quite surprising to one who has not given the matter study. The vocabulary here presented is, doubtless, one of the most complete and expressive of any ever prepared. A little practice and observation will enable a person to send, in a few gatherings from the green-house or flower-garden, quite a letter, and a bouquet may be made to talk—to

“Tell the tale that the tongue
Is too timid to speak.”

As, for instance, from spring-plants and flowers, it is easy to embody this sentiment: *May maternal love protect your early youth in innocence and joy!*

This is the combination: Moss, *maternal love*; Bearded Crepis, *protect*; Primrose, *early youth*; Daisy, *innocence*; Wood-sorrel, *joy*.

Or this, from summer-blooms: *Your humility and amiability have won my love*, viz.: Broom, *humility*; White Jasmine, *amiability*; Myrtle, *love*.

Or this: *Let the bonds of marriage unite us*, viz.: Blue Convolvulus, *bonds*; Ivy, *marriage*; a few spears of grass, grain or straw tied together, *unite us*.

Or this, a whole love-letter in itself: A Red Rose, *I love you!*

Or this warning: *Beware; danger is near*, viz.: Oleander (leaf or flower), *beware*; Rhododendron, *danger is near*.

These directions, we may premise, it is necessary to observe, as qualifying or directing the flower-language:

If a flower be given *reversed*, its original signification is understood to be contradicted, and the opposite meaning to be implied.

A rosebud divested of its thorns, but retaining its leaves, conveys the sentiment, “I fear no longer; I hope;” thorns signifying fears, and leaves, hopes.

Stripped of leaves and thorns, the bud signifies, "There is nothing to hope or fear."

The expression of flowers is also varied by changing their positions. Place a marigold on the head, and it signifies "Mental anguish;" on the bosom, "Indifference."

When a flower is given, the pronoun *I* is understood by bending it to the right hand; *thou*, by inclining it to the left.

"Yes," is implied by touching the flower given with the lips.

"No," by pinching off a petal, and eating it away.

"I am," is expressed by a laurel-leaf twisted round the bouquet.

"I have," by an ivy-leaf folded together.

"I offer you," by a leaf of the Virginian Creeper.

We give the vocabulary in two parts, viz.: Part I, the language of each particular flower; Part II, the sentiment and its corresponding expression in a flower, leaf, vine or fruit.

THE FLOWER VOCABULARY.

I.

Abecedary—Volubility.	Alyssum (Sweet)—Worth beyond beauty.
Abatina—Fickleness.	Amaranth (Globe)—Immortality. Unfading love.
Acacia—Friendship.	Amaranth (Cockscomb)—Foppery. Affectation.
Acacia, rose or white—Elegance.	Amaryllis—Pride. Timidity. Splendid beauty.
Acacia, yellow—Secret love.	Ambrosia—Love returned.
Acanthus—The fine arts. Artifice.	American Cowslip—Divine beauty.
Acalia—Temperance.	American Elm—Patriotism.
Achillea Millefolia—War.	American Linden—Matrimony.
Achimenes Cupreata—Such worth is rare.	American Starwort—Welcome to a stranger. Cheerfulness in old age.
Aconite (Wolfsbane)—Misanthropy.	Amethyst—Admiration.
Aconite, Crowfoot—Luster.	Andromeda—Self-sacrifice.
Adonis, Flos—Sad memories.	Anemone (Zephyr Flower)—Sickness. Expectation.
African Marigold—Vulgar minds.	Anemone (Garden)—Forsaken.
Agnus Castus—Coldness. Indifference.	Angelica—Inspiration, or magic.
Agrimony—Thankfulness. Gratitude.	Angree—Royalty.
Almond (Common)—Stupidity. Indiscretion.	Apricot (Blossom)—Doubt.
Almond (Flowering)—Hope.	Apple—Temptation.
Almond, Laurel—Pertidy.	Apple (Blossom)—Preference. Fame speaks him great and good.
Allspice—Compassion.	
Aloe—Grief. Religious superstition.	
Althaea Frutex (Syrian Mallow)—Persuasion.	

Apple, Thorn—Deceitful charms.	Bladder Nut Tree—Frivolity.
Apocynum (Dogbane)—Deceit.	Amusement.
Arbor Vitæ—Unchanging friendship. Live for me.	Bluebottle (Centaury)—Delicacy.
Arum (Wake Robin) — Ardor. Zeal.	Bluebell—Constancy. Sorrowful regret.
Ash-leaved Trumpet Flower—Separation.	Blue-flowered Greek Valerian—Rupture.
Ash Mountain—Prudence, or with me you are safe.	Bonus Henricus—Goodness.
Ash Tree—Grandeur.	Borage—Bluntness.
Aspen Tree—Lamentation, or fear.	Box Tree—Stoicism.
Aster (China)—Variety. After-thought.	Bramble—Lowliness. Envy. Remorse.
Asphodel—My regrets follow you to the grave.	Branch of Currants—You please all.
Auricula—Painting.	Branch of Thorns—Severity. Rigor.
Auricula, scarlet—Avarice.	Bridal Rose—Happy Love.
Austurtium—Splendor.	Broom—Humility. Neatness.
Azalea—Temperance.	Browallia Jamisonii—Could you bear poverty?
Bachelor's Buttons—Celibacy.	Buckbean—Calm repose.
Balm—Sympathy.	Bud of White Rose—Heart-ignorance of love.
Balm, Gentle—Pleasantry.	Bugloss—Falsehood.
Balm of Gilead—Cure. Relief.	Bulrush—Indiscretion. Docility.
Balsam, red—Touch me not. Impatient resolves.	Bundle of Reeds, with their panicles—Music.
Balsam, yellow—Impatience.	Burdock—Importunity. Touch me not.
Barberry—Sharpness of temper.	Burr—Rudeness. You weary me.
Basil—Hatred.	Buttercup (Kingcup)—Ingratitude. Childishness.
Bay Leaf—I change but in death.	Butterfly Orchis—Gayety.
Bay (Rose) Rhododendron—Danger. Beware.	Butterfly Weed—Let me go.
Bay Tree—Glory.	Cabbage—Profit.
Bay Wreath—Reward of merit.	Cacalia—Adulation.
Bearded Crepis—Protection.	Cactus—Warmth.
Beech Tree—Prosperity.	Calla Æthiopica—Magnificent beauty.
Bee Orchis—Industry.	Calceolaria—I offer you pecuniary assistance, or I offer you my fortune.
Bee Ophrys—Error.	Calycanthus—Benevolence.
Begonia—Deformity.	Camellia Japonica, red—Unpretending excellence.
Belladonna—Silence. Hush!	Camellia Japonica, white—Perfected loveliness.
Bell Flower, Pyramidal—Constancy.	Camomile—Energy in adversity.
Bell Flower (small white)—Gratitude.	Campanula Pyramida—Aspiring.
Belvedere—I declare against you.	Canary Grass—Perseverance.
Betony—Surprise.	Candytuft—Indifference.
Bilberry—Treachery.	Canterbury Bell—Acknowledgment.
Bindweed, Great—Insinuation. Importunity.	Cape Jasmine—I am too happy.
Bindweed, Small—Humility.	Cardamine—Paternal error.
Birch—Meekness.	
Birdsfoot, Trefoil—Revenge.	
Bittersweet; Nightshade—Truth.	
Black Poplar—Courage.	
Blackthorn—Difficulty.	

Carnation, deep red—Alas! for my poor heart.	Clematis—Mental beauty.
Carnation, striped—Refusal.	Clematis, Evergreen—Poverty.
Carnation, yellow—Disdain.	Clianthus—Worldliness. Self-seeking.
Cardinal Flower—Distinction.	Clotbur—Rudeness. Pertinacity.
Catchfly—Snare.	Cloves—Dignity.
Catchfly, red—Youthful love.	Clover, Four-leaved—Be mine.
Catchfly, white—Betrayed.	Clover, red—Industry.
Cattleya—Mature charms.	Clover, white—Think of me.
Cattleya, Pineli—Matronly grace.	Cobæa—Gossip.
Cedar—Strength.	Cockscomb Amaranth—Foppery.
Cedar of Lebanon—Incorruplicable.	Affectation. Singularity.
Cedar Leaf—I live for thee.	Colchicum, or Meadow Saffron—My best days are past.
Celandine (Lesser)—Joys to come.	Coltsfoot—Justice shall be done.
Cereus (Creeping)—Modest genius.	Columbine—Folly.
Centaury—Delicacy.	Columbine, purple—Resolved to win.
Champignon—Suspicion.	Columbine, red—Anxious and trembling.
Checkered Fritillary—Persecution.	Convolvulus—Bonds.
Cherry Tree—Good education.	Convolvulus, blue (Minor)—Repose. Night.
Cherry Tree, white—Deception.	Convolvulus, Major—Extinguished hopes.
Chestnut Tree—Do me justice.	Convolvulus, pink—Worth sustained by judicious and tender affection.
Chinese Primrose—Lasting love.	Corchorus—Impatient of absence.
Chickweed—Rendezvous.	Coreopsis—Always cheerful.
Chicory—Frugality.	Coreopsis Arkansa—Love at first sight.
China Aster—Variety.	Coriander—Hidden worth.
China Aster, Double—I partake of your sentiments.	Corn—Riches.
China Aster, Single—I will think of it.	Corn, broken—Quarrel.
China or Indian Pink—Aversion.	Corn Straw—Agreement.
China Rose—Beauty always new.	Corn Bottle—Delicacy.
Chinese Chrysanthemum—Cheerfulness under adversity.	Corn Cockle—Gentility.
Chorozema Varium—You have many lovers.	Cornel Tree—Duration.
Christmas Rose—Relieve my anxiety.	Coronella—Success crown your wishes.
Chrysanthemum, red—I love.	Cosmelia Subra—The charm of a blush.
Chrysanthemum, white—Truth.	Cowslip—Pensiveness. Winning grace.
Chrysanthemum, yellow—Slighted love.	Cowslip, American—Divine beauty.
Cineraria—Always delightful.	Crab (Blossom)—Ill-nature.
Cinquefoil—Maternal affection.	Cranberry—Cure for heartache.
Circæa—Spell.	Creeping Cereus—Horror.
Cistus, or Rock Rose—Popular favor.	Cress—Stability. Power.
Cistus, Gum—I shall die to-morrow.	Crocus—Abuse not.
Citron—Ill-natured beauty.	Croens, Spring—Youthful gladness.
Clarkia—The variety of your conversation delights me.	Crocus, saffron—Mirth.

Crown, Imperial—Majesty. Power.	Endive—Frugality.
Crowsbill—Envy.	Escholzia—Do not refuse me.
Crowfoot—Ingratitude.	Eupatorium—Delay.
Crowfoot(aconite-leaved)--Luster.	Everflowering Candytuft—Indifference.
Cuckoo Plant—Ardor.	Evergreen Clematis—Poverty.
Cudweed, American—Unceasing remembrance.	Evergreen Thorn—Solace in adversity.
Currant—Thy frown will kill me.	Everlasting — Never-ceasing remembrance.
Cuscuta—Meanness.	Everlasting Pea--Lasting pleasure.
Cyclamen—Difidence.	Fennel — Worthy of all praise.
Cypress—Death. Mourning.	Strength.
Daffodil—Regard.	Fern—Fascination. Magic. Sincerity.
Dahlia—Instability.	Ficoides, Ice Plant—Your looks freeze me.
Daisy—Irrocence.	Fig—Argument.
Daisy, Garden—I share your sentiments.	Fig Marigold—Idleness.
Daisy, Michaelmas—Farewell, or afterthought.	Fig Tree—Prolific.
Daisy, Parti-colored—Beauty.	Filbert—Reconciliation.
Daisy, Wild—I will think of it.	Fir—Time.
Damask Rose—Brilliant complexion.	Fir Tree—Elevation.
Dandelion—Rustic oracle.	Flax—Domestic industry. Fate.
Daphne—Glory. Immortality.	I feel your kindness.
Daphne Odora—Painting the lily.	Flax-leaved Golden-locks—Tardiness.
Darnel—Vice.	Fleur-de-lis—Flame. I burn.
Dead Leaves—Sadness.	Fleur-de-luce—Fire.
Deadly Nightshade—Falsehood.	Flowering Fern—Reverie.
Dew Plant—A serenade.	Flowering Reed—Confidence in heaven.
Dianthus—Make haste.	Flower - of - an - hour — Delicate beauty.
Diosma—Your simple elegance charms me.	Fly Orchis—Error.
Dipteracanthus Spectabilis—Fortitude.	Flytrap—Deceit.
Diplademia Crassinoda—You are too bold.	Fool's Parsley—Silliness.
Dittany of Crete—Birth.	Forget-me-not—True love.
Dittany of Crete, white—Passion.	Foxglove—Insincerity.
Dock—Patience.	Foxtail Grass—Sporting.
Dodder of Thyme—Baseness.	Franciscea Latifolia—Beware of false friends.
Dogsbane—Deceit. Falsehood.	French Honeysuckle — Rustic beauty.
Dogwood—Durability.	French Marigold—Jealousy.
Dragon Plant—Snare.	French Willow—Bravery and humanity.
Dragonwort—Horror.	Frog Ophrys—Disgust.
Dried Flax—Utility.	Fuller's Teasel—Misanthropy.
Ebony Tree—Blackness.	Fumitory—Spleen.
Echites Atropurpurea—Be warned in time.	Fuchsia, scarlet—Taste.
Eglantine (Sweetbriar)—Poetry. I wound to heal.	Furze, or Gorse—Love for all seasons.
Elder—Zealousness.	Garden Anemone—Forsaken.
Elm—Dignity.	Garden Chervil—Sincerity.
Enchanters' Nightshade—Witchcraft. Sorcery.	

Garden Daisy—I partake your sentiments.	Hibiscus—Delicate beauty.
Garden Marigold—Uneasiness.	Holly—Foresight.
Garden Ranunculus—You are rich in attractions.	Holly Herb—Enchantment.
Garden Sage—Esteem.	Hollyhock—Ambition. Fecundity.
Garland of Roses—Reward of virtue.	Honesty—Honesty. Fascination.
Gardenia—Refinement.	Honey Flower—Love sweet and secret.
Germander Speedwell—Facility.	Honeysuckle—Generous and devoted affection.
Geranium, dark—Melancholy.	Honeysuckle (Coral)—The color of my fate.
Geranium, Horseshoe leaf—Stupidity.	Honeysuckle (French)—Rustic beauty.
Geranium, Ivy—Bridal favor.	Hop—Injustice.
Geranium, Lemon—Unexpected meeting.	Hornbeam—Ornament.
Geranium, Nutmeg—Expected meeting.	Horsechestnut—Luxury.
Geranium, Oak-leaved—True friendship.	Hortensia—You are cold.
Geranium, Penciled—Ingenuity.	Houseleek—Vivacity. Domestic industry.
Geranium, Rose-scented—Preference.	Houstonia—Content.
Geranium, scarlet—Comforting.	Hoya—Sculpture.
Geranium, silver-leaved—Recall.	Hoyabella—Contentment.
Geranium, Wild—Steadfast piety.	Humble Plant—Despondency.
Gillyflower—Bonds of affection.	Hundred-leaved Rose—Dignity of mind.
Gladioli—Ready armed.	Hyacinth—Sport. Game. Play.
Glory Flower—Glorious beauty.	Hyacinth, purple—Sorrowful.
Goat's Rue—Reason.	Hyacinth, white—Unobtrusive loveliness.
Goldenrod—Precaution.	Hydrangea—A boaster.
Gooseberry—Anticipation.	Hyssop—Cleanliness.
Gourd—Extent. Bulk.	Iceland Moss—Health.
Grammanthus Chlorastraea—Your temper is too hasty.	Ice Plant—Your looks freeze me.
Grape, wild—Charity.	Imbricata—Uprightness. Sentiments of honor.
Grass—Submission. Utility.	Imperial Montague—Power.
Guilder Rose—Winter. Age.	Indian Cress—Warlike trophy.
Hand Flower Tree—Warning.	Indian Jasmine (Ipomœa)—Attachment.
Harebell—Submission. Grief.	Indian Pink (Double)—Always lovely.
Hawkweed—Quicksightedness.	Indian Plum—Privation.
Hawthorn—Hope.	Iris—Message.
Hazel—Reconciliation.	Iris, German—Flame.
Heartsease, or Pansy—Thoughts.	Ivy—Friendship. Fidelity. Marriage.
Heath—Solitude.	Ivy, sprig of, with tendrils—Assiduous to please.
Helenium—Tears.	Jacob's Ladder—Come down.
Heliotrope—Devotion, or I turn to thee.	Japan Rose—Beauty is your only attraction.
Hellebore—Scandal. Calumny.	Jasmine—Amiability.
Helmet Flower (Monkshood)—Knight-errantry.	Jasmine, Cape—Transport of joy.
Hemlock—You will be my death.	Jasmine, Carolina—Separation.
Hemp—Fate.	
Henbane—Imperfection.	
Hepatica—Confidence.	

Jasmine, Indian—I attach myself to you.	Live Oak—Liberty.
Jasmine, Spanish—Sensuality.	Liverwort—Confidence.
Jasmine, yellow—Grace and elegance.	Liquorice, wild—I declare against you.
Jonquil—I desire a return of affection.	Lobelia—Malevolence.
Judas Tree—Unbelief. Betrayal.	Locust Tree—Elegance.
Juniper—succor. Protection.	Locust Tree (green)—Affection beyond the grave.
Justicia—The perfection of female loveliness.	London Pride—Frivolity.
Kennedia—Mental beauty.	Lote Tree—Concord.
King-cups—Desire of riches.	Lotus—Eloquence.
Laburnum—Forsaken. Pensive beauty.	Lotus Flower—Estranged love.
Lady's Slipper—Capricious beauty. Win me and wear me.	Lotus Leaf—Recantation.
Lagerstræmia, Indian—Eloquence.	Love in a Mist—Perplexity.
Lantana—Rigor.	Love lies Bleeding—Hopeless, not heartless.
Lapageria Rosea—There is no unalloyed good.	Lueern—Life.
Larch—Audacity. Boldness.	Lupine—Voraciousness.
Larkspur—Lightness. Levity.	Madder—Calumny.
Larkspur, pink—Fickleness.	Magnolia—Love of Nature.
Larkspur, purple—Haughtiness.	Magnolia, Swamp—Perseverance.
Laurel—Glory.	Mallow—Mildness.
Laurel, Common, in flower—Pertidly.	Mallow, Marsh—Beneficence.
Laurel, Ground—Perseverance.	Mallow, Syrian—Consumed by love.
Laurel, Mountain—Ambition.	Mallow, Venetian—Delicate beauty.
Laurel leaved Magnolia—Dignity.	Malon Creeana—Will you share my fortunes?
Laurestina—A token.	Manchineal Tree—Falsehood.
Lavender—Distrust.	Mandrake—Horror.
Leaves (dead)—Melancholy.	Maple—Reserve.
Lemon—Zest.	Marianthus—Hope for better days.
Lemon Blossoms—Fidelity in love.	Marigold—Grief.
Leschenaultia Splendens—You are charming.	Marigold, African—Vulgar minds.
Lettuce—Cold-heartedness.	Marigold, French—Jealousy.
Lichen—Dejection. Solitude.	Marigold, Prophetic—Prediction.
Lilac, Field—Humility.	Marigold and Cypress—Despair.
Lilac, purple—First emotions of love.	Marjoram—Blushes.
Lilac, white—Youthful innocence.	Marvel of Peru—Timidity.
Lily, Day—Coquetry.	Meadow Lychnis—Wit.
Lily, Imperial—Majesty.	Meadow Saffron—My best days are past.
Lily, white—Purity. Sweetness.	Meadowsweet—Uselessness.
Lily, yellow—Falsehood. Gayety.	Mercury—Goodness.
Lily of the Valley—Return of happiness. Unconscious sweetness.	Mesembryanthemum—Idleness.
Linden, or Lime Tree—Conjugal love.	Mezereon—Desire to please.
Lint—I feel my obligations.	Michaelmas Daisy—Afterthought.
	Mignonette—Your qualities surpass your charms.
	Milfoil—War.
	Milkvetch—Your presence softens my pains.
	Milkwort—Hermitage.

Mimosa (Sensitive Plant)—Sensitivity.	Oleander—Beware.
Mint—Virtue.	Olive—Peace.
Mistletoe—I surmount difficulties.	Orange Blossoms—Your purity equals your loveliness.
Mitraria Coccinea — Indolence. Dullness.	Orange Flowers—Chastity. Bridal festivities.
Mock Orange—Counterfeit.	Orange Tree—Generosity.
Monarda Aplexicaulis — Your whims are quite unbearable.	Orchis—A belle.
Monkshood—A deadly foe is near.	Osier—Frankness.
Monkshood (Helmet Flower)— Chivalry. Knight-errantry.	Osmunda—Dreams.
Moonwort—Forgetfulness.	Ox Eye—Patience.
Morning Glory—Affection.	Palm—Victory.
Moschatel—Weakness.	Pansy—Thoughts.
Moss—Maternal love.	Parsley—Festivity.
Mosses—Ennui.	Pasque Flower— You have no claims.
Mossy Saxifrage—Affection.	Passion Flower—Religious superstition, when the flower is reversed, or faith if erect.
Motherwort—Concealed love.	Patience Dock—Patience.
Mountain Ash—Prudence.	Pea, Everlasting—An appointed meeting. Lasting pleasure.
Mourning Bride—Unfortunate attachment. I have lost all.	Pea, sweet—Departure.
Mouse-eared Chickweed—Ingenious simplicity.	Peach—Your qualities, like your charms, are unequaled.
Mouse eared Scorpion grass—Forget me not.	Peach-blossom—I am your captive.
Moving Plant—Agitation.	Pear—Affection.
Mudwort—Happiness. Tranquility.	Pear Tree—Comfort.
Mulberry Tree (black)—I shall not survive you.	Penstemon Azureum—High-bred.
Mulberry Tree (white)—Wisdom.	Pennyroyal—Flee away.
Mushroom—Suspicion, or I can't entirely trust you.	Peony—Shame. Bashfulness.
Musk Plant—Weakness.	Peppermint—Warmth of feeling.
Mustard Seed—Indifference.	Periwinkle, blue—Early friendship.
Myrobalan—Privation.	Periwinkle, white—Pleasures of memory.
Myrrh—Gladness.	Persicaria—Restoration.
Myrtle—Love.	Persimmon—Bury me among nature's beauties.
Narcissus—Egotism.	Peruvian Heliotrope—Beauty.
Nasturtium—Patriotism.	Petunia—Your presence soothes me.
Nemophila—Success everywhere.	Pheasant's Eye—Remembrance.
Nettle, common stinging—You are spiteful.	Phlox—Unanimity.
Nettle, burning—Slander.	Pigeon Berry—Indifference.
Nettle Tree—Conceit.	Pimpernel — Change. Assignment.
Night-blooming Cereus — Transient beauty.	Pine—Pity.
Night Convolvulus—Night.	Pine-apple—You are perfect.
Nightshade—Falsehood.	Pine, Pitch—Philosophy.
Oak Leaves—Bravery.	Pine, Spruce — Hope in adversity.
Oak Tree—Hospitality.	Pink—Boldness.
Oak (white)—Independence.	Pink, Carnation—Woman's love.
Oats—The witching soul of music.	

Pink, Indian, double — Always	Ranunculus, Wild—Ingratitude.
lovely.	Raspberry—Remorse.
Pink, Indian, single—Aversion.	Ray grass—Vice.
Pink, Mountain—Aspiring.	Red Catchfly—Youthful love.
Pink, red, double—Pure and ardent love.	Reed—Complaisance. Music.
Pink, single—Pure love.	Reed, split—Indiscretion.
Pink, variegated—Refusal.	Rhododendron (Rosebay)—Danger. Beware.
Pink, white—Ingeniousness. Tal-ent.	Rhubarb—Advice.
Plantain—White-man's footsteps.	Rocket—Rivalry.
Plane Tree—Genius.	Rose—Love.
Plum, Indian—Privation.	Rose, Austrian—Thou art all that is lovely.
Plum Tree—Fidelity.	Rose, Bridal—Happy love.
Plum, Wild—Independence.	Rose, Burgundy — Unconscious beauty.
Plumbago Larpenta—Holy wishes.	Rose, Cabbage — Ambassador of love.
Polyanthus—Pride of riches.	Rose, Campion—Only deserve my love.
Polyanthus, crimson—The heart's mystery.	Rose, Carolina—Love is dangerous.
Polyanthus, lilac—Confidence.	Rose, China—Beauty always new.
Pomegranate—Foolishness	Rose, Christmas—Tranquillize my anxiety.
Pomegranate Flower —Mature elegance.	Rose, Daily — Brilliant complexion.
Poor Robin—Compensation, or an equivalent.	Rose, deep red—Bashful shame.
Poplar, black—Courage.	Rose, Dog—Pleasure and pain.
Poplar, white—Time.	Rose, Guelder—Winter. Age.
Poppy, red—Consolation.	Rose, Hundred-leaved—Pride.
Poppy, scarlet—Fantastic extravagance.	Rose, Japan—Beauty is your only attraction.
Poppy, white—Sleep. My bane.	Rose, Maiden Blush—if you love me you will find it out.
Potato—Benevolence.	Rose, Montiflora—Grace.
Potentilla—I claim, at least, your esteem.	Rose, Mundi—Variety.
Prickly Pear—Satire.	Rose, Musk—Capricious beauty.
Pride of China—Dissension.	Rose, Musk, cluster—Charming.
Primrose—Early youth and sadness.	Rose, single—Simplicity.
Primrose, Evening—Inconstancy.	Rose, Thornless — Early attachment.
Primrose, red — Unpatronized merit.	Rose, Unique—Call me not beautiful.
Privet—Prohibition.	Rose, white—I am worthy of you.
Purple Clover—Prov'dent.	Rose, white(withered)—Transient impressions.
Pyrus Japonica—Fairies' fire.	Rose, yellow—Decrease of love.
Quaking-grass—Agitation.	Jealousy.
Quamoclit—Busybody.	Rose, York and Lancaster—War.
Queen's Rocket— You are the queen of coquettes. Fashion.	Rose, full-blown, placed over two buds—Secrecy.
Quince—Temptation.	Rose, white and red together—Unity.
Kagged-robin—Wit.	Roses, crown of—Reward of virtue.
Ranunculus—You are radiant with charms.	
Ranunculus, garden—You are rich in attractions.	

- Rosebud, red—Pure and lovely.
 Rosebud, white—Girlhood.
 Rosebud, Moss—Confession of love.
 Rosebud (Rhododendron)—Beware. Danger.
 Rosemary—Remembrance.
 Rudbeckia—Justice.
 Rue—Disdain.
 Rush—Docility.
 Rye Grass—Changeable disposition.
 Saffron—Beware of excess.
 Saffron, Crocus—Mirth.
 Saffron, Meadow—My happiest days are past.
 Sage—Domestic virtue.
 Sage, garden—Esteem.
 Sainfoin—Agitation.
 Saint John's Wort—Animosity.
 Salvia, blue—Wisdom.
 Salvia, red—Energy.
 Saxifrage, Mossy—Affection.
 Scabias—Unfortunate love.
 Scabias, sweet—Widowhood.
 Scabias Lychnis—Sunbeamimg eyes.
 Schinus—Religious enthusiasm.
 Scotch Fir—Elevation.
 Sensitive Plant—Sensibility.
 Senvy—Indifference.
 Shamrock—Light-heartedness.
 Shepherd's Purse—I offer you my all.
 Siphocampylos—Resolved to be noticed.
 Snakesfoot—Horror.
 Snapdragon—Presumption; also “No.”
 Snowball—Bound.
 Snowdrop—Hope.
 Sorrel—Affection.
 Sorrel, Wild—Wit ill-timed.
 Sorrel, wood—Joy.
 Southernwood—Jest. Bantering.
 Spanish Jasmine—Sensuality.
 Spearmint—Warmth of sentiment.
 Speedwell—Female fidelity.
 Speedwell, Germander—Facility.
 Speedwell, Spiked—Semblance.
 Spider Ophrys—Adroitness.
 Spiderwort—Esteem, not love.
 Spiked Willow Herb—Pretension.
- Spindle Tree—Your charms are engraven on my heart.
 Star of Bethlehem—Purity.
 Starwort—Afterthought.
 Starwort, American—Cheerfulness in old age.
 Stephanotis—Will you accompany me to the East?
 Stock—Lasting beauty.
 Stock, Ten Week—Promptness.
 Stonecrop—Tranquillity.
 Straw, broken—Rupture of a contract.
 Straw, whole—Union.
 Strawberry Blossoms—Foresight.
 Strawberry Tree—Esteem, not love.
 Sultan, Lilac—I forgive you.
 Sultan, white—Sweetness.
 Sultan, yellow—Contempt.
 Sumach, Venice—Splendor.
 Sunflower, Dwarf—Adoration.
 Sunflower, tall—Haughtiness.
 Swallow-wort—Cure for headache.
 Sweet Basil—Good wishes.
 Sweetbrier, American—Simplicity.
 Sweetbrier, European—I wound to heal.
 Sweetbrier, yellow—Decrease of love.
 Sweet Pea—Delicate pleasures.
 Sweet Sultan—Felicity.
 Sweet William—Gallantry.
 Sycamore—Curiosity.
 Syringa—Memory.
 Syringa, Carolina—Disappointment.
 Tamarisk—Crime.
 Tansy (wild)—I declare war against you.
 Teasel—Misanthropy.
 Tendrils of Climbing Plants—Ties.
 Thistle, common—Austerity.
 Thistle, Fuller's—Misanthropy.
 Thistle, Scotch—Retaliation.
 Thorn Apple—Deceitful charms.
 Thorn, branch of—Severity.
 Thrift—Sympathy.
 Throatwort—Neglected beauty.
 Thyme—Activity or courage.
 Tiger Flower—For once may pride befriend me.

Traveler's Joy—Safety.	Volkamenia—May you be happy.
Tree of Life—Old age.	Walnut—Intellect. Stratagem.
Trefoil—Revenge.	Wall-flower—Fidelity in adversity.
Tremella Nestoc—Resistance.	Watcher by the Wayside—Never despair.
Trillium Pietum—Modest beauty.	Water Lily—Purity of heart.
Triptilion Spinosum—Be prudent.	Water Melon—Bulkiness.
Truffle—Surprise.	Wax Plant—Susceptibility.
Trumpet Flower—Fame.	Wheat Stalk—Riches.
Tuberose—Dangerous pleasures.	Whin—Anger.
Tulip, red—Declaration of love.	White Jasmine—Amiability.
Tulip, variegated—Beautiful eyes.	White Lily—Purity and modesty.
Tulip, yellow—Hopeless love.	White Mullein—Good nature.
Turnip—Charity.	White Oak—Independence.
Tussilage (Sweet-scented)—Justice shall be done you.	White Pink—Talent.
Valerian—An accommodating disposition.	White Poplar—Time.
Valerian, Greek—Rupture.	White Rose (dried)—Death preferable to loss of innocence.
Venice Sumach—Intellectual excellence. Splendor.	Whortleberry—Treason.
Venus's Car—Fly with me.	Willow, Creeping—Love forsaken.
Venus's Looking-glass—Flattery.	Willow, Water—Freedom.
Venus's Trap—Deceit.	Willow, Weeping—Mourning.
Verbena, pink—Family union.	Willow Herb—Pretension.
Verbena, scarlet—Unite against evil, or church unity.	Willow, French—Bravery and humanity.
Verbena, white—Pray for me.	Winter Cherry—Deception.
Vernal Grass—Poor, but happy.	Wisteria—Welcome, fair stranger.
Veronica—Fidelity.	Witch Hazel—A spell.
Veronica Speciosa—Keep this for my sake.	Woodbine—Fraternal love.
Vervain—Enchantment.	Wood Sorrel—Joy. Maternal tenderness.
Vine—Intoxication.	Wormwood—Absence.
Violet, blue—Faithfulness.	Xanthium—Rudeness. Pertinacity.
Violet, Dame—Watchfulness.	Xeranthemum—Cheerfulness under adversity.
Violet, sweet—Modesty.	Yew—Sorrow.
Violet, yellow—Rural happiness.	Zephyr Flower—Expectation.
Virginia Creeper—I cling to you both in sunshine and shade.	Zinnia—Thoughts of absent friends.
Virgin's Bower—Filial love.	
Viscaria Oculata—Will you dance with me?	

II.

Absence—Wormwood.	Advice—Rhubarb.
Abuse not—Crocus.	Affection—Mossy Saxifrage.
Acknowledgment—Canterbury Bell.	Affection—Pear.
Activity, or courage—Thyme.	Affection—Sorrel.
A deadly foe is near—Monkshood.	Affection beyond the grave—Green Locust.
Admiration—Amethyst.	Affection, maternal—Cinquefoil.
Adoration—Dwarf Sunflower.	Affectation—Cockscomb Amaranth.
Adroitness—Spider Ophrys.	Affectation—Morning Glory.
Adulation—Cacalia.	

Afterthought—Michaelmas Daisy.	Beauty, modest — Trillium Pic-tum.
Afterthought—Starwort.	Beauty, neglected—Throatwort.
Afterthought—China Aster.	Beauty, pensive—Laburnum.
Agreement—Straw.	Beauty, rustic—French Honey-suckle.
Age—Guelder Rose.	Beauty, unconscious—Burgundy Rose.
Agitation—Moving Plant.	Beauty is your only attraction—Japan Rose.
Agitation—Sainfoin.	Belle—Orchis.
Alas! for my poor heart—Deep red Carnation.	Be mine—Four-leaved Clover.
Always cheerful—Coreopsis.	Beneficence—Marshmallow.
Always lovely—Indian Pink (double.)	Benevolence—Potato.
Always delightful—Cineraria.	Betrayed—White Catchfly.
Ambassador of love — Cabbage Rose.	Beware—Oleander.
Amiability—Jasmine.	Beware—Rosebay.
Anger—Whin, or Gorse.	Beware of a false friend—Franciscea Latifolia.
Animosity—St. John's Wort.	Blackness—Ebony Tree.
Anticipation—Gooseberry.	Bluntness—Borage.
Anxious and trembling—Red Columbine.	Blushes—Marjoram.
Ardor, zeal—Cuckoo Plant. Arum.	Boaster—Hydrangea.
Argument—Fig.	Boldness—Pink.
Arts, or artifice—Acanthus.	Bonds—Convolvulus.
Assiduous to please—Sprig of Ivy with tendrils.	Bonds of affection—Gillyflower.
Assignation—Pimpernel.	Bravery—Oak Leaves.
Attachment—Indian Jasmine.	Bravery and humanity—French Willow.
Audacity—Larch.	Bridal favor—Ivy Geranium.
Avarice—Scarlet Auricula.	Brilliant Complexion — Damask Rose.
Aversion—China, or Indian Pink.	Bulk—Water Melon.
Bantering—Southernwood.	Bulk—Gourd.
Baseness—Dodder of Thyme.	Busybody—Quamoelit.
Bashfulness—Peony.	Bury me amid nature's beauties—Persimmon.
Bashful shame—Deep red Rose.	Call me not beautiful—Rose Unique.
Be prudent—Triptilion Spinosum.	Calm response—Buckbean.
Be warned in time—Echites Atropurpurea.	Calumny—Hellebore.
Beautiful eyes—Variegated Tulip.	Calumny—Madder.
Beauty—Parti-colored Daisy.	Change—Pimpernel.
Beauty always new—China Rose.	Changeable disposition — Rye Grass.
Beauty, capricious—Lady's Slipper.	Charity—Turnip.
Beauty, capricious—Musk Rose.	Charming — Cluster of Musk Roses.
Beauty, delicate—Flower of an hour.	Charms, deceitful—Thorn Apple.
Beauty, delicate—Hibiscus.	Cheerfulness in old age—American Starwort.
Beauty, divine—American Cowslip.	Cheerfulness under adversity—Chinese Chrysanthemum.
Beauty, glorious—Glory Flower.	Chivalry—Monkshood.
Beauty, lasting—Stock.	Cleanliness—Hyssop.
Beauty, magnificent—Calla Æthiopica.	
Beauty, mental—Clematis.	

Coldheartedness—Lettuce.	Devotion, or I turn to thee—Peruvian Heliotrope.
Coldness—Agnus Castus.	Difficulty—Blackthorn.
Color of my life—Coral Honey-suckle.	Dignity—Cloves.
Come down—Jacob's Ladder.	Dignity—Laurel-leaved Magnolia.
Comfort—Pear Tree.	Disappointment—Syringa, Carolina.
Comforting—Scarlet Geranium.	Disdain—Yellow Carnation.
Compassion—Allspice.	Disdain—Rue.
Concealed Love—Motherwort.	Disgust—Frog Ophrys.
Concert—Nettle Tree.	Dissension—Pride of China.
Concord—Lote Tree.	Distinction—Cardinal Flower.
Confession of love—Moss Rose-bud.	Distrust—Lavender.
Confidence—Hepatica.	Divine beauty—American Cowslip.
Confidence—Lilac Polyanthus.	Docility—Rush.
Confidence—Liverwort.	Domestic industry—Flax.
Confidence in Heaven—Flowering Reed.	Domestic virtue—Sage.
Conjugal love—Lime or Linden Tree.	Do not despise my poverty—Shepherd's Purse.
Consolation—Red Poppy.	Do not refuse me—Eschscholzia, or Carrot Flower.
Constancy—Bluebell.	Doubt—Apricot Blossom.
Consumed by love—Syrian Mal-low.	Durability—Dogswood.
Contentment—Hoyabella.	Duration—Cornel Tree.
Could you bear poverty—Browalia Jamisonii.	Early attachment—Thornless Rose.
Counterfeit—Mock Orange.	Early friendship—Blue Periwinkle.
Courage—Black Poplar.	Early youth—Primrose.
Crime—Tamarisk.	Elegance—Locust Tree.
Cure—Balm of Gilead.	Elegance and grace—Yellow Jasmine.
Cure for head - ache—Swallow-wort.	Elevation—Scotch Fir.
Curiosity—Sycamore.	Eloquence—Lagerstræmia, Indian.
Danger—Rhododendron. Rosebay.	Enchantment—Holly Herb.
Dangerous pleasures—Tuberose.	Enchantment—Vervain.
Death—Cypress.	Energy—Red Salvia.
Death preferable to loss of innocence—White Rose (dried).	Energy in adversity—Chamomile.
Deceit—Apocynum.	Envy—Bramble.
Deceit—Flytrap.	Error—Bee Orchis.
Deceit—Dogsbane.	Error—Fly Orchis.
Deceitful charms—Apple, thorn.	Esteem—Garden Sage.
Deception—White Cherry Tree.	Esteem, not love—Spiderwort.
Declaration of love—Red Tulip.	Esteem, not love—Strawberry Tree.
Decrease of love—Yellow Rose.	Estranged love—Lotus Flower.
Deformed—Begonia.	Excellence—Camellia Japonica.
Dejection—Lichen.	Expectation—Anemone.
Delay—Eupatorium.	Expectation—Zephyr Flower.
Delicacy—Bluebottle. Centau-ry.	Expected meeting—Nutmeg Geranium.
Desire to please—Mezereon.	Extent—Gourd.
Despair—Cypress.	
Despondency—Humble Plant.	

Extinguished hopes—Major Convolvulus.	Freedom—Water Willows.
Facility—Germander Speedwell.	Freshness—Damask Rose.
Fairies' fire—Pyrus Japonica.	Friendship—Acacia. Ivy.
Faithfulness—Blue Violet.	Friendship, early—Blue Periwinkle.
Faithfulness—Heliotrope.	Friendship, true—Oak-leaved Geranium.
Falsehood — Bugloss. Deadly Nightshade.	Friendship, unchanging — Arbor Vitæ.
Falsehood—Yellow Lily.	Frivolity—London Pride.
Falsehood—Manchineel Tree.	Frugality—Chicory. Endive.
Fame—Tulip.	Gayety—Butterfly Orchis.
Fame speaks him great and good —Apple Blossom.	Gayety—Yellow Lily.
Family union—Pink Verbena.	Gallantry—Sweet William.
Fantastic extravagance—Scarlet Poppy.	Generosity—Orange Tree.
Farewell—Michaelmas Daisy.	Generous and devoted affection—French Honeysuckle.
Fascination—Fern.	Genius—Plane Tree.
Fascination—Honesty.	Gentility—Corn Cockle.
Fashion—Queen's Rocket.	Girlhood—White Rosebnd.
Fecundity—Hollyhock.	Give me your good-wishes—Sweet Basil.
Felicity—Sweet Sultan.	Gladness—Myrrh.
Female fidelity—Speedwell.	Glory—Laurel.
Festivity—Parsley.	Glory. Immortality—Daphne.
Fickleness—Abatina.	Glorious Beauty—Glory Flower.
Fickleness—Pink Larkspur.	Goodness—Bonus Henricus.
Filial love—Virgin's Bower.	Goodness—Mercury.
Fidelity—Veronica. Ivy.	Good education—Cherry Tree.
Fidelity—Plum Tree.	Good wishes—Sweet Basil.
Fidelity in adversity—Wall flower.	Good nature—White Mullein.
Fidelity in love—Lemon Blos-soms.	Gossip—Cobæa.
Fire—Fleur-de-Luce.	Grace—Multiflora Rose.
First emotions of love—Purple Lilac.	Grace and elegance—Yellow Jas-mine.
Flame—Fleur-de-lis. Iris.	Grandeur—Ash Tree.
Flattery—Venus's Looking-glass.	Gratitude—Small White Bell-flower.
Flee away—Pennyroyal.	Grief—Harebell.
Fly with me—Venus's Car.	Grief—Marigold.
Folly—Columbine.	Happy love—Bridal Rose.
Foppery — Cockscomb. Amar-anth.	Hatred—Basil.
Foolishness—Pomegranate.	Haughtiness—Purple Larkspur.
Foresight—Holly.	Haughtiness—Tall Sunflower.
Forgetfulness—Moonwort.	Health—Iceland Moss.
Forget me not—Forget Me-Not.	Hermitage—Milkwort.
For once may pride befriend me— Tiger Flower.	Hidden worth—Coriander.
Forsaken—Garden Anemone.	High-bred—Penstemon Azureum.
Forsaken—Laburnum.	Holy wishes—Plumbago Larpen-ta.
Fortitude—Dipteracanthus Spec-tabilis.	Honesty—Honesty.
Frankness—Osier.	Hope—Flowering Almond.
Fraternal love—Woodbine.	Hope—Hawthorn.
	Hope—Snowdrop.
	Hope in adversity—Spruce Pine.

Hopeless love—Yellow Tulip.	Ill-natured beauty—Citron.
Hopeless, not helpless—Love lies bleeding.	Imagination—Lupine.
Horror—Mandrake.	Immortality—Amaranthe (Globe).
Horror—Dragon's-wort.	Impatience—Yellow Balsam.
Horror—Snakesfoot.	Impatient of absence—Corchorus.
Hospitality—Oak Tree.	Impatient resolves—Red Balsam.
Humility—Broom.	Imperfection—Henbane.
Humility—Bindweed, small.	Importunity—Burdock.
Humility—Field Lilac.	Inconstancy—Evening Primrose.
I am too happy—Cape Jasmine.	Incorruptible—Cedar of Lebanon.
I am your captive—Peach Blossom.	Independence—Wild Plum Tree.
I am worthy of you—White Rose.	Independence—White Oak.
I change but in death—Bay Leaf.	Indifference—Candytuft, Ever-flowering.
I claim at least your esteem—Potentilla.	Indifference—Mustard Seed.
I dare not—Veronica Speciosa.	Indifference—Pigeon Berry.
I declare against you—Belvidere.	Indifference—Senvy.
I declare against you—Liquorice.	Indiscretion—Split Reed.
I declare war against you—Wild Tansy.	Indolence—Mitraria Coccinea.
I die if neglected—Laurestina.	Industry—Red Clover.
I desire a return of affection—Jonquil.	Industry, domestic—Flax.
I feel my obligations—Lint.	Ingeniousness—White Pink.
I feel your kindness—Flax.	Ingenuity—Penciled Geranium.
I have lost all—Mourning Bride.	Ingenuous simplicity—Mouse-eared Chickweed.
I live for thee—Cedar Leaf.	Ingratitude—Crowfoot.
I love—Red Chrysanthemum.	Innocence—Daisy.
I offer you my all—Shepherd's Purse.	Insincerity—Foxglove.
I offer you my fortune, or I offer you pecuniary aid—Calceolaria.	Insinuation—Great Bindweed.
I share your sentiments—Double China Aster.	Inspiration—Angelica.
I share your sentiments—Garden Daisy.	Instability—Dahlia.
I shall die to-morrow—Gum Cistus.	Intellect—Walnut.
I shall not survive you—Black Mulberry.	Intoxication—Vine.
I surmount difficulties—Mistletoe.	Irony—Sardony.
I watch over you—Mountain Ash.	Jealousy—French Marigold.
I weep for you—Purple Verbena.	Jealousy—Yellow Rose.
I will think of it—Single China Aster.	Jest—Southernwood.
I will think of it—Wild Daisy.	Joy—Wood Sorrel.
I would to heal—Eglantine (Sweetbrier).	Joys to come—Lesser Celandine.
If you love me, you will find it out—Maiden Blush Rose.	Justice—Rudbeckia.
Idleness—Mesembryanthemum.	Justice shall be done to you—Coltsfoot, or Sweet-scented Tussilage.
Ill-nature—Crab Blossom.	Keep your promise—Petunia.
	Kindness—Scarlet Geranium.
	Knight-errantry—Helmet Flower (Monkshood).
	Lamentation—Aspen Tree.
	Lasting beauty—Stock.
	Lasting pleasures—Everlasting Pea.
	Let me go—Butterfly Wheel.
	Levity—Larkspur.
	Liberty—Live Oak.
	Life—Lucern.

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| Lightheartedness—Shamrock. | Neverceasing remembrance—Everlasting. |
| Lightness—Larkspur. | Never despair—Watcher by the Wayside. |
| Live for me—Arbor Vitæ. | No—Snapdragon. |
| Love—Myrtle. | Old age—Tree of Life. |
| Love—Rose. | Only deserve my love—Campion Rose. |
| Love, forsaken—Creeping Willow. | Painful recollections—Flos Adonis. |
| Love, returned—Ambrosia. | Painting—Auricula. |
| Love is dangerous—Carolina Rose. | Painting the lily—Daphne Odora. |
| Love for all seasons—Furze. | Passion—White Dittany. |
| Luster—Aconite-leaved Crowfoot, or Fair Maid of France. | Paternal error—Cardamine. |
| Luxury—Chestnut Tree. | Patience—Dock. Ox Eye. |
| Magnificent beauty—Calla Æthiopica. | Patriotism—American Elm. |
| Majesty—Crown Imperial. | Patriotism—Nasturtium. |
| Make haste—Dianthus. | Peace—Olive. |
| Malevolence—Lobelia. | Perfected loveliness — Camellia Japonica, white. |
| Marriage—Ivy. | Perfidy — Common Laurel, in flower. |
| Maternal affection—Cinquefoil. | Pensive beauty—Laburnum. |
| Maternal love—Moss. | Perplexity—Love in a Mist. |
| Maternal tenderness—Wood Sorrel. | Persecution — Checkered Fritillary. |
| Matrimony—American Linden. | Perseverance—Swamp Magnolia. |
| Matronly grace—Cattleya. | Persuasion—Althea Frutex. |
| Mature charms—Cattleya Pineli. | Persuasion—Syrian Mallow. |
| May you be happy—Volkamenia. | Pertinacity—Clotbur. |
| Meanness—Coscuta. | Pity—Pine, also Andromeda. |
| Meekness—Birch. | Pleasure and pain—Dog Rose. |
| Melancholy—Dark Geranium. | Pleasure, lasting — Everlasting Pea. |
| Melancholy—Dead Leaves. | Pleasures of memory—White Periwinkle. |
| Mental beauty—Clematis. | Popular favor—Cistus, or Rock Rose. |
| Mental beauty—Kennedia. | Poverty—Evergreen Clematis. |
| Message—Iris. | Power—Imperial Montague. |
| Mildness—Mallow. | Power—Cress. |
| Mirth—Saffron Crocus. | Pray for me—White Verbena. |
| Misanthropy — Aconite (Wolfsbane). | Precaution—Golden Rod. |
| Misanthropy—Fuller's Teasel. | Prediction—Prophetic Marigold. |
| Modest beauty—Trillium Pictum. | Pretension—Spiked Willow Herb |
| Modest genius—Creeping Cereus. | Pride—Hundred-leaved Rose. |
| Modesty—Violet. | Pride—Amaryllis. |
| Modesty and purity—White Lily. | Privation—Indian Plum. |
| Momentary happiness—Virginian Spiderwort. | Privation—Myrobalan. |
| Mourning—Weeping Willow. | Profit—Cabbage. |
| Music—Bundles of Reeds with their Panicles. | Prohibition—Privet. |
| My best days are past—Colchicum, or Meadow Saffron. | Prolific—Fig Tree. |
| My regrets follow you to the grave —Asphodel. | Promptness—Ten-week Stock. |
| Neatness—Broom. | Prosperity—Beech Tree. |
| Neglected beauty—Throatwort. | Protection—Bearded Crepis. |

Prudence—Mountain Ash.	Semblance—Spiked Speedwell.
Pure love—Single Red Pink.	Sensitiveness—Mimosa.
Pure and ardent love—Double Red Pink.	Sensuality—Spanish Jasmine.
Pure and lovely—Red Rosebud.	Separation—Carolina Jasmine.
Purity—Star of Bethlehem.	Severity—Branch of Thorns.
Quarrel—Broken Corn-straw.	Shaine—Peony.
Quicksightedness—Hawkweed.	Sharpness—Barberry Tree.
Ready-armed—Gladioli.	Sickness—Anemone(Zephyr Flower).
Reason—Goat's Rue.	Silliness—Fool's Parsley.
Recantation—Lotus-leaf.	Simplicity—American Sweet-brier.
Recall—Silver-leaved Geranium.	Sincerity—Garden Chervil.
Reconciliation—Eilbert.	Slighted love—Yellow Chrysanthemum.
Reconciliation—Hazel.	Snare—Catchfly. Dragon Plant.
Refinement—Gardenia.	Solitude—Heath.
Refusal—Striped Carnation.	Sorrow—Yew.
Regard—Daffodil.	Sourness of temper—Barbary.
Regret—Purple Verbena.	Spell—Circæ.
Relief—Balm of Gilead.	Spleen—Fumitory.
Relieve my anxiety—Christmas Rose.	Splendid beauty—Amaryllis.
Religious superstition—Aloe.	Splendor—Austurtium.
Religious superstition, or faith—Passion Flower.	Sporting—Fox-tail Grass.
Religious enthusiasm—Schinus.	Steadfast piety—Wild Geranium.
Remembrance—Rosemary.	Stoicism—Box Tree.
Remorse—Bramble.	Strength—Cedar. Fennel.
Remorse—Raspberry.	Stupidity—Horseshoe-leaf Geranium.
Rendezvous—Chickweed.	Submission—Grass.
Reserve—Maple.	Submission—Harebell.
Resistance—Tremella Nestoc.	Success everywhere—Nemophila.
Resolved to be noticed—Siphocampylos.	Success crown your wishes—Coronella.
Restoration—Persicaria.	Succor—Juniper.
Retaliation—Scotch Thistle.	Such worth is rare—Achimenes.
Return of happiness—Lily of the Valley.	Sunbeamimg eyes—Scarlet Lichnis.
Revenge—Birdsfoot Trefoil.	Surprise—Truffle.
Reverie—Flowering Fern.	Susceptibility—Wax Plant.
Reward of merit—Bay Wreath.	Suspicion—Champignon.
Reward of virtue—Garland of roses.	Sympathy—Balm.
Riches—Corn.	Sympathy—Thirst.
Rigor—Lantana.	Talent—White Pink.
Rivalry—Rocket.	Tardiness—Flax-leaved Goldenlocks.
Rudeness—Clotbur.	Taste—Scarlet Fuschia.
Rudeness—Xanthium.	Tears—Helenium.
Rural happiness—Yellow Violet.	Temperance—Azalea.
Rustic beauty—French Honey-suckle.	Temptation—Apple.
Rustic oracle—Dandelion.	Thankfulness—Agrimony.
Sadness—Dead Leaves.	The color of my fate—Coral Honeysuckle.
Safety—Traveler's Joy.	The heart's mystery—Crimson Polyanthus.
Satire—Prickly Pear.	
Sculpture—Hoya.	
Secret love—Yellow Acacia.	

The perfection of female loveliness—Justicia.	Variety—China Aster.
The witching soul of music—Oats.	Variety—Mundi Rose.
The variety of your conversation delights me—Clarkia.	Vice—Darnel (Ray Grass).
There is no unalloyed good—Lapagenia Rosea.	Victory—Palm.
Thoughts—Pansy.	Virtue—Mint.
Thoughts of absent friends—Zinnia.	Virtue, domestic—Sage.
Thy frown will kill me—Currant.	Volubility—Abecedary.
Thy smile I aspire to—Daily Rose.	Voraciousness—Lupine.
Ties — Tendrils of Climbing Plants.	Vulgar minds—African Marigold.
Timidity—Amaryllis.	War—York and Lancaster Rose.
Timidity—Marvel of Peru.	War—Achillea Millefolia.
Time—White Poplar.	Warlike trophy—Indian Cress.
Tranquillity—Mudwort.	Warmth of feeling—Peppermint.
Tranquillity—Stonecrop.	Watchfulness—Dame Violet.
Tranquillize my anxiety—Christmas Rose.	Weakness—Moschatel.
Transient beauty—Night-blooming Cereus.	Weakness—Musk Plant.
Transient impressions—Withered White Rose.	Welcome, fair stranger—Wisteria.
Transport of joy—Cape Jasmine.	Welcome to a stranger—American Starwort.
Treachery—Bilberry.	Widowhood—Sweet Scabias.
True love—Forget-me-not.	Will you accompany me to the East?—Stephanotis.
True friendship—Oakleaved Geranium.	Will you dance with me?—Viscaria Oculata.
Truth—Bittersweet Nightshade.	Win me and wear me—Lady's Slipper.
Truth—White Chrysanthemum.	Winning grace—Cowslip.
Unanimity—Phlox.	Winter age—Guelder Rose.
Unbelief—Judas Tree.	Wisdom—Blue Salvia.
Unceasing remembrance—American Cudweed.	Wit—Meadow Lychnis.
Unchanging friendship — Arbor Vitæ.	Wit ill-timed—Wild Sorrel.
Unconscious beauty—Burgundy Rose.	Witchcraft—Enchanter's Nightshade.
Unexpected meeting—Lemon Geranium.	Worth beyond beauty — Sweet Elysium.
Unfortunate attachment—Mourning Bride.	Worth sustained by judicious and tender affection—Pink Convolvulus.
Unfortunate love—Scabias.	Worldliness, self-seeking—Cianthus.
Union—Whole Straw.	Worthy of all praise—Fennel.
Unity—White and red Rose together.	You are cold—Hortensia.
Unite against a common foe—Scarlet Verbena.	You are my divinity—American Cowslip.
Unpatronized merit—Red Primrose.	You are perfect—Pine Apple.
Uprightness—Imbricata.	You are radiant with charms—Ranunculus.
Uselessness—Meadowsweet.	You are rich in attraction—Garden Ranunculus.
Utility—Grass.	You are the queen of coquettes—Queen's Rocket.
	You are charming—Leschenaultia Splendens.
	You have no claims — Pasque Flower.

You have many lovers—Choroze-	Your qualities, like your charms, ma Varium. are unequaled—Peach.
You please all—Branch Currants.	Your qualities surpass your charms You are too bold—Diplademia Crassinoda.
You will be my death—Hemlock.	Your temper is too hasty—Gram-
Your charms are engraven on my heart—Spindle Tree.	manthes Chlorastraea.
Your looks freeze me—Ice Plant.	Youthful innocence—White Li-
Your presence softens my pain— Milkvetch.	lac.
Your purity equals your loveliness —Orange Blossoms.	Youthful love—Red Catchfly.
	Your whims are unbearable—Mo-
	narda Amplexicaulis.
	Zealousness—Elder.
	Zest—Lemon.

THE END.

which they call "the Cross of Christ," which is to say,
that they have crucified Christ. But we say, "We
have crucified our own flesh in order that we
may not live after the flesh." For if we live after
the flesh, we shall die; but if we die to the flesh,
we shall live. For we were dead through the
transgressions and sins which we committed in
this life, before God sent us his Son Jesus Christ
to be the propitiation for our sins. And he
is the propitiation because he died for us while
we were still sinners. For while we were yet
sinners, Christ died for us. Much more, then,
shall we be saved by grace through the gift of
God. For if we have been saved by grace, we
shall be saved by grace.

THE END.

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